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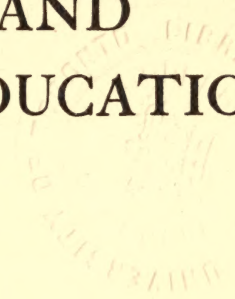
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EDITOR'S PREFACE

THE *Modern Educator's Library* has been designed to give considered expositions of the best theory and practice in English education of to-day. It is planned to cover the principal problems of educational theory in general, of curriculum and organisation, of some unexhausted aspects of the history of education, and of special branches of applied education.

The Editor and his colleagues have had in view the needs of young teachers and of those training to be teachers, but since the school and the schoolmaster are not the sole factors in the educative process, it is hoped that educators in general (and which of us is not in some sense or other an educator?) as well as the professional schoolmaster may find in the series some help in understanding precept and practice in education of to-day and to-morrow. For we have borne in mind not only what is but what ought to be. To exhibit the educator's work as a vocation requiring the best possible preparation is the spirit in which these volumes have been written.

No artificial uniformity has been sought or imposed, and while the Editor is responsible for the series in general, the responsibility for the opinions expressed in each volume rests solely with its author.

ALBERT A. COCK.

UNIVERSITY OF LONDON,
KING'S COLLEGE.

AUTHOR'S PREFACE

THIS volume is written in the belief that, in order to produce the best result over the widest area, the teaching of morality through the development of religious faith and its teaching by direct appeal to self-respect, reason, sympathy, and common sense are both necessary. Children, like adults, differ much in range of susceptibility to each of these appeals. Some appear to understand little and care less about the direct personal and moral appeal, but are deeply stirred by the thought of the cosmic unity, of God manifest in the development of the universe, and calling each man to work with Him for its consummation. There are others in whom the cool analytic habit of intellect habitually prevails over the impassioned impulse towards a central thought. These have to think their way, perhaps with much labour, towards such a centre; and meanwhile the appeal to religious sanctions leaves them almost untouched. The claim of their individual human nature for a well-ordered personal life they understand: to the claims of social duty, brotherly affection, justice between man and man, they respond willingly and with intelligence. But they do not as yet lay hold of the idea that the purpose of God is the source and the end of their personal righteousness, in such a way as to have practical effect on them in these early years. Nevertheless it is, in the end, the pure in heart who sees all the goodness of God pass before him and, by means of the union with Divine Will expressed in that goodness, sees his way to God.

The modern student of paedagogy is familiar with the necessity of preparation as the first stage of the lesson. The Hebrew mind applied the same thought on a large scale, as we are applying it here, to the teaching of religion. "The preparation of the Kingdom" — so the Hebrew thought phrased it; and the Baptist preached it as moral righteousness, a getting ready of the mind for a higher flight, by practice in good works, in generosity, in abstinence from besetting sins. Indeed the whole trend of the Old Testament history points to inadequacy of moral development as the chief impediment to true religion. In every age this has been so, and surely it is so to-day. The ground needs to be tilled, the preparation accomplished by all the means that paedagogic science, philosophic insight, and common sense can discover.

SOPHIE BRYANT.

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BOOK I

SELF-LIBERATION BY SELF-REALISATION

CHAPTER I

SELF-LIBERATION OF THE SPIRIT BY WAY OF INTEREST IN KNOWLEDGE AND ART

I

“Truth, which only doth judge itself, teacheth:—that the enquiry of truth, which is the lovemaking or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it—is the sovereign good of human nature.”—BACON.

LET us begin by considering the process of moral education from the humanist point of view. After what manner shall we treat the child so that he shall grow into the good man as good friend and neighbour? Education, as we do well to remind ourselves, is an undertaking in which the learner is not only co-partner with the teacher, but he is also the leading member of the firm. It is he, the learner, who has to grow virtuous dispositions, develop refined tastes, acquire the art of social life, and finally come to understand the goal and meaning of his existence. The teacher, or parent, is auxiliary; and part of his skill in that capacity consists in the astuteness with which he keeps himself, not too much but sufficiently, in the background.

The objects of education, in the intimate personal sense of the home and the schoolroom, ought therefore to be, as

far as possible, conceived by us as objects that naturally make appeal to the learner himself, in the sense of being objects which he can naturally desire to achieve. The ideal we set before us at each stage should be one which we can reasonably set before him in such guise as will arrest his attention, interest his intelligence and fire his practical imagination.

Now it is of the essence of moral education that the child should, at an early stage, be encouraged to look outside himself for motives of his own activity—that he should get away and keep away from the life of self-concentration—that he should realise himself as an agent working on his world, interested in knowing it, and concerned also to find out what effects he can produce in it. This is the child's most characteristic relation to his world. Long before he is interested in himself as an object, he is interested in it. His awareness of himself is relative to his awareness of this not-self with which he plays, in which he finds a sphere for his activities, even before he becomes aware of it as a source of pleasure and pain.

Side by side with this life of activity, there grows up in him the life of pleasure and pain, drawing attention to self and, as intelligence develops, inviting his activity to manipulate his world for self-regarding ends. His inner freedom—the ultimate basis of his moral vigour—consists in his ability—his will-power—to turn a deaf ear to these claims of the sensitive self, and thus to maintain the primary active relation of the conscious self to the world. The healthy child has a great advantage over the weakling in this respect. At least this is so at the start, because the subjective distractions of physical *malaise* are absent in the former case. But a physical weakling may have that special quality of strong will—the innate habit of concentration on the purpose in hand—the practice of which is actually stimulated by the presence of opposing forces, so

that it becomes habitually easy to conquer the claims of the sensitive self, and maintain, as against them, the ability to act as he deliberately purposes and wills to act.

It is natural to all ordinary children to work on themselves by effort and abstinence so as to gain more or less increase of freedom from these claims of the sensitive self;¹ and it is of prime importance that they should get all necessary encouragement and opportunity from grown-up people, and get it early. The defects to be guarded against at this point are: (1) the lazy will, (2) fear of pain, (3) greed for pleasure. As any one of these appears, the wise educator studies the case, and works steadily to effect a cure by personal encouragement, by the supply of attractive extra-regarding motives, by discipline in the form of insistence on the performance of specified duties, and also in the higher forms of responsible service as time goes on. These defects which show themselves early can be treated at once by steady persistence in the practice of overcoming them, *i.e.* by simply doing the thing which the spirit, if it were vigorous and free from the trammels of cowardice and the self-indulgence, would immediately set itself to do. Any kind of practice to this effect is good. It helps to make the good soldier, the good student, the good citizen, in the long-run. And obviously it is of the very essence of the good Christian that he should be that kind of person who continues his course when he thinks it right, whatever the consequences to himself may be.

This natural relation to the world of the Self, as acting upon it freely with a purpose in view, is highly favourable to education in every sense. Its loss is intellectual dullness, no less than gradual decline into self-regarding

¹ I well remember a very early stage of life when I found great silent satisfaction in despising cold, hunger and other hardships, without any particular reason for doing so. This ascetic temper predisposes, of course, to self-sacrifice and adventure. In delicate children it has to be watched on grounds of health.

narrowness of interest. Vigorous persons show their character by maintaining it under the most adverse circumstances. The educator clearly must not endanger it by setting before the child, as his ultimate aim, an ideal so suggestive of self-regarding motives as the development of himself for his own sake. The motive of self-improvement has its part to play—and it is no mean part—at a later stage of moral development; but in the case of the child it is better to ignore it as liable to misinterpretation, and moreover likely to be in general useless. Self-emancipation from the claims of self is the one thing most needful at the beginning. The child is not interested in being improved. His natural self-regarding motives are direct pleasures and the prospect of them; by using these wisely he can be improved to some extent, but not fundamentally. In the main, his natural primary method of self-emancipation is, clearly, by the extension of his natural extra-regarding motives—interest in knowledge, in making things, in personal achievement, in being of use in the world—together with the plain sense of duty and the kindly affections which his social environment, as well as his religious education, should call out in him continually. The abstract self-regarding motive—the calculation of self-interest, of which self-improvement merely as such must appear to be one form—lacks force and strikes chill in generous youth, as compared with these social, practical and intellectual motives in which he forgets himself, and escapes from the concrete self-regarding motives which arise in him spontaneously—love of ease, amusement, pleasures of sense and exercise. When a child is asked to do something distasteful “for his own good,” the appeal fails in force, and at the same time, by suggesting self as the proper end of free choice, it tends to undermine that moral independence of self-regarding claims in which free spiritual life consists. For the spiritual life is the pursuit of universal ends: its

outlook is away from self. To this thought we shall return later.

It would seem, therefore, that self-improvement in itself cannot well be made the young mind's first aim in education. To the child, at least, it should always appear with the social motive plainly at the back of it, so that he sees it as a duty which he owes to his world to make himself a worthy member of it, able to do it worthy service. In the meanwhile, all that any one might try to effect in the child's education—in the education of the race—is better done by giving room, opportunity and encouragement for the development of the three great extra-regarding motives—the interests in doing, in knowing and in social converse. And the cultivation of each of these—the first and the second as well as the third—has, since it tends to take him out of himself, a bearing on his furtherance in moral education.

II

Children love to know, and what they know they are generally glad to tell. In acquiring knowledge they are active and playful: in other words, they are so easily interested that they are easily distracted also. Moreover, the child's interest in an object of knowledge is in proportion to his power of getting any effective intellectual activity out of it. When he ceases to understand, he ceases to attend, and understanding is of course an act of his own intelligence, only partly related to our explanations or other means of evoking it. The child is, within the limit of his intelligence, more easily interested than the youth, and the youth than the adult. There are indeed adults who cannot be interested at all in objects unrelated to their established trains of thought. But the adult is less easily distracted than the child, because the object attended to establishes in him a more considerable and enduring train of thought.

The child's trains of thought are shallow and short. The important matter, therefore, at his stage is to cultivate his interests so that he comes to care for knowing what he can about the normal objects of human interest. Especially it matters much that the humanist interests in Literature, History, Geography should be developed early, partly because they are susceptible of early development up to a certain point, and mainly because the acquisition of the interest is, in these cases, even more important than special knowledge of their subject-matter. Little children under ten years, for instance, probably retain in the ordinary sense little of the information they acquire, but there can be no doubt that subconscious effects are produced which endure through life. It would be very instructive if we could discover what the subconscious effects of early religious education have been in different types of cases.

But our subject at this point concerns rather the possibility of creating a kindly disposed humane subconsciousness, in the minds of the little ones, with respect to other people in all times and in all places. And within the embrace of this wide subconscious friendliness, I would like to include all the planets that are sisters to our planet, and all the far-away great suns with the little worlds, like our world, that circle round them. Nor indeed can Science, in any of its branches, be excluded from the circle of humanist knowledge in the wide sense, so long as the Science interest is the pure knowledge interest in itself. This will appear more clearly in a later chapter.

III

In the second place, the child is essentially a doer. He wants to make things, and soon learns that, in order to make, he must understand the "How," and sometimes the "Why" of them. Thus the child's interest in mak-

ing things may be used as a means to stimulate his interest in knowing all about them. Similarly, of course, where the practical bent is strong, it may be used effectively as a motive to increase of knowledge and intellectual activity. In any case, it is, like the intellectual interest itself, an important extra-regarding motive-force, tending to liberate the will from the dominion of mere self-interest—to deconcentrate the Self, objectify its activity, and thus facilitate its dedication to non-egoistic universal ends. The manual “occupations” of the Kindergarten, including the Sunday Kindergarten, are much to the purpose as means to the making of character, because they tend directly to counteract demoralising tendencies. The “occupied” child finds life full of interest; the idle one hankers after sweets, or cries about nothing at all. So it is also with the working man of all grades, if his work is so far in his own hands that he can take a real personal interest in it. The pity is that the conditions of modern labour tend to give the skilled artisan but little chance of realising himself as a producer, or part-producer, of some whole thing in which he can take a pride. Doubtless, the exigencies of the Great War have reacted on the efficiency of the British workman to such extraordinarily good effect in the production of war material, because of the stimulus to imagination which is implied in the demand for aeroplanes and other wonderful instruments.

It is certainly important in the interests of character building that the art-interest—by which is meant the interest in doing or making something—should, so far as possible, be preserved from letting itself be entirely smothered by the necessary interest of earning the means of bodily subsistence. Whatever makes labour—real labour to an end, not merely play—a living interest for its own sake is of service to the furtherance of

morality. It is the dulness of life that drives men to drink, or to other mischievous indulgences and wasteful dissipations of personal energy. Inordinate love of pleasure in any form is a sign that, for some reason or another, interest in work and interest in knowledge are deficient. It is a good sign in the character of the French common people that their practical genius finds so much content in doing their common work well. Is this due solely to the genius of the race, or does it depend partly on tradition and wisely organised conditions which we might learn and imitate?

IV

It behoves the teacher, at any rate, to stand firm in the faith that—all variations of ability down to the lowest notwithstanding—every human being is in his degree a student and an artist: he does desire to know; he does take pleasure in making. By themselves, however, the practice of these activities does not carry us any way at all to the realisation of the moral end. If we use them in a vague and general way only, we are like the farmer who ploughs his land in the early spring and neglects in due course to sow the seed. Except indeed that, in most human hearts, there is congenital good seed, that will fall of itself into the ground and flourish all the better because this has been effectively ploughed. But let us dismiss that metaphor in haste lest it lead us into pitfalls. As a matter of fact, the child, no doubt, has all along been making trial of the third and more excellent way—the true main road—of personal affection and practice in social life. His knowing and his doing have attached themselves to and twined themselves round his interests in other people all the time. In this respect children, however, like adults, are very unequal, and some

stand much in need of wise and careful treatment. To this subject we shall return in the chapter that follows.

Our purpose here is to note the truth that the art interest and the knowledge interest, like the social interest in all its forms, are important extra-regarding motive-forces, tending to lift the mind and liberate the will from the dominion of mere immediate interest in Self. Knowledge and Art may be counted, therefore, among the agencies that moralise mankind by liberating the personal spirit in individual men. Note, however, and bear it steadily in mind, that it is not the mere enjoyment of the results that follow on our labours—the agreeable stores of learning laid up for our amusement in leisure hours, still less the pleasure derived from contemplating works of Art towards the making of which we have not contributed—it is not pleasure in the results that carries us out of ourselves. It is the labour of intellect, the zeal of creative energy that is mainly instrumental in achieving this effect.

For the production of great Art and great intellectual achievement there must in modern times, of course, be an appreciative public which will make it possible for the gifted specialists to live. But this is not our present concern. We have to think more particularly of the rank and file of young people and the development of knowledge-thirst and craft-impulse in them. We have to think of garden-craft and house-craft, of the carpenter, the builder, the budding electrician or other engineer, as well as of those who have the impulse of the litterateur, the musician or the artist urging them to expression. Similarly, in the intellectual sphere, we have to think of boys and girls fascinated by the lure of enquiry into the wonders of Nature, or sharp-set with desire for knowledge about the History of the Human Race, or wrapt to self-forgetfulness in the study of Mathematics, or wide awake

to interest in all happenings and conditions of the world as it is to-day. We have to think of all these activities as they exist for young people in our schools. We have to think of them as they are, and as they might be, at their best. And then we have to do our best, in homes as well as in schools, to supply, not too much, but sufficient opportunity to all children according to their possibilities, aiming always primarily at the development of the maximum of free-will and initiative in the utilisation of these opportunities by them.

The problem of combining this development of freedom in each individual with preservation from interference by him with the freedom of the others is that problem of perfect order in a perfectly free community towards the solution of which all well-considered schemes of democratic government must aspire. To this subject we shall return in the third chapter.

CHAPTER II

SELF-LIBERATION OF THE SPIRIT

BY WAY OF PERSONAL AFFECTIONS AND PUBLIC SPIRIT

“It is this effort to escape from one’s own particularity and realise one’s membership in a whole which prompts alike the search for knowledge, the creation of beauty, devotion to duty and worship of God. Man is a finite mind; but because he is Mind he cannot be content with his finitude.”—*Mens Creatrix*: TEMPLE.

I

WE turn now to that third extra-regarding interest which is the moralising motive-power itself. That motive is the interest we take in other people, those interests whence come the pleasures of social converse, the deep happiness of close affection, the reverent admiration of the disciple for his master, the joys of hero-worship, the self-devotion of the philanthropist, the hero and the saint. It is the business of the educator to see that sufficient opportunity is supplied for the development of all these possibilities. An ordinary child, normally healthy and physically sound, will, if we study him, not leave us long in doubt as to the kind of moral opportunities he requires.

He loves to be one of a company—some children more continually than others, but all, or nearly all, children for most of their waking time.¹ It is natural to him to act and feel

¹ A little boy of five years came home to his mother after his first morning at school. “Oh, mother,” cried he, “in all my life I have never spent such a happy day.”

with associates—the family, the school, the little circle of contemporary friends—to be a part of a “We” and representative in some way of the whole. This tendency, which is the ground of human society, sometimes, no doubt, misleads the nobler spirits, as, for instance, among junior contemporaries in school who infect one another with conventional ideas as well as with sounder and, let us hope, more durable characteristics. Everything depends on the nature of the “We,” not only in respect of the standards as to honour, truthfulness and fidelity it sets up, but at least as much in respect of the common sense, broad good nature, and generous kindly attitude which are shown by its members towards other “We’s” and “I’s.” The family spirit may be detestably anti-moral in this latter sense. And the clique spirit in a school or college or any other large community is still more objectionable. The best kind of group is one which includes persons of all ages, with much variety of tastes, talents, social status, experience, expectations and intentions, who have some good common end in view, and who maintain a genial attitude to the world outside. The *esprit de corps* of the British schoolgirl is more catholic, perhaps, than that of her brother, to whom more ancient and less liberal traditions have come down. It is to her advantage also that, in her sense of the use of the first person plural, she generally includes with much heartiness the mistresses, junior and senior, of her school. The “We” should have all the dashing vitality of youth, the steady wisdom and courage of maturity, and all its characteristics should be toned to vivid interest in the highest human issues, and dissolved in the genial sympathy of that kindly human nature which is a thing apart from age.

But an imperfect “We” is better far than none. To substitute “We” for “I” is a gain in moral capacity, if not in the content of actual morality itself: and all experience of school life, and of life in a good-sized and well-managed

family, shows how natural it is to the average child to live the corporate life and develop personal character by means of it.

It is much to be feared, however, that family life to-day is not the potent factor in the education of the children that it was some fifty, or even thirty, years ago. Middle-class families are smaller, and there is more distraction from home duties in the increase of interests arising outside the home. In respect, however, of the parents' fitness for their charge, it is probably true that, on an average of all classes, they have, but for one thing, more educational wisdom in these days than they had in those. The chief fault now, and it is a very serious one, is increase of over-indulgence and the relaxation of discipline.

But over against the Home there is the School. Great comfort is to be found in the thought that each of these two can, to some extent, supply the omissions of the other. The school at any rate comes into existence as an institution for the purposes of education solely: even if unaided by the home, it should be ready to fulfil the ideal of corporate life for the child. The family, if it were all it might be, could do it better: but, as things go, few parents now are able to make parentage the most vital interest in their lives. So we turn to consider corporate life in the school. All experience goes to show how natural and delightful to the child the school life is.

Two extreme cases have forced themselves on my attention. The child of abounding self-will, assertive, egoistic, finds in the life of the great school a field for his energies that at once sobers and stimulates him. He finds also, in good leadership and public opinion, a force strong enough, if wise enough, to draw him into a glad contented service, free because voluntary and very happy. On the other hand, I have seen wonderful effects of happy stimulus in the backward and insignificant—the unattractive girl, for

instance, of small brain capacity, for whom there is little or no prospect of an interesting life just on her own account. Such a one finds a new sphere full of interest in all the eager life of the community about her. To her the "We" is so full of joy that the poverty of the "I" drops out of sight. It is good for a school—a girls' school at least—to have some such members in it—good for these girls themselves and good for all the others who are taught by their presence to befriend and uphold them, as they would a weaker sister in their own homes. Of course the weaker ones require some special help with lessons; but it is worth while to arrange for that.

II

So much for the sociable nature of the child and its training as a factor in moral growth. The next point to notice is the same child's readiness to respond to claims of service made upon him. This readiness should be looked for very early and utilised as soon as there is any service that the child can perform. I suppose one of the earliest useful things a child could do would be to pick up something that had dropped on the floor. There is no need to invent sham duties. Let us begin when we get a chance and not hurry. But, as time goes on, the wise mother will see to it that the stream of little home services from all the children shall be steadily maintained. It is in the second stage, rather than in the first, that love of ease and other self-indulgences set their snares. The boys should grow up to look after the garden, go on messages, and do odd jobs of carpentering, as occasion requires. The girls should have their allotted duties in the household work, including the family mending. Even after they all go to school—the day school, let us suppose—there is some time for home duties: and in the holidays they can make it their business to

include their mother in the holiday benefit, by reducing the pressure of the household cares on her. For parents who are sufficiently well-to-do, it is an excellent plan to have a holiday cottage in the country, the service of cooking, cleaning, gardening, etc., to be run by the young people themselves. Those who are not well-to-do should have no hesitation in requiring similar contributions of service in the ordinary life of the house itself. All homes indeed should make their appropriate claim for service in some form from the children.

Up to a certain point service may be so much of the nature of play that the sense of moral obligation hardly enters into it. It must not of course stop at that point. On the other hand, there should also be a large field left for spontaneous services, little acts of unexpected attention, unsolicited kindness. In the end, as the social spirit expands and strengthens itself, all service tends to become a series of free-will offerings. The claim for service as that which ought to be—or even must be—done has, however, sooner or later to be made, and should not be too long delayed.

It should be noticed in passing that we here ignore all the compulsions “for his own good” to which the infant child is necessarily subjected: obviously they should be got through with as little nervous disturbance as possible, so that they may be immediately forgotten. Let us think, therefore, more especially of the child from five or six years old and upward.

The child, like any other living thing, adapts himself perforce to circumstances. The demands made on him by grown-up people, that he should do this and not do that, make up a considerable portion of the circumstances to which he has to adapt himself. To inanimate nature, *i.e.* the law of gravitation and other natural kill-joys, he knows he must adapt himself, and this acceptance of “must” is

discipline. The hard outside world of people who know us not, nor care, is ready also with such discipline. The child knows well enough in one way, if not in another, that there are things which he must do. But in the case of an obligation which he does not like, laid on him by some one whom he loves and trusts, the sense of duty begins to emerge. He does not, let us suppose, at once desire to do the required thing, as a more amiable boy might ; but his judgement tells him that he is to do it, that he owes it. "I ought" is substituted for "I must." The obligation is recognised as a debt of honour due—a duty.

III

Nobody knows, except possibly the boy himself, whether the act of obedience proceeded from the sense of Duty or from the compulsion of Discipline. The exact border-line is not, even for the boy, easy to determine, until by practice the duty-sense gets strong enough to stand out in clear contrast to the border-line attitude which might be described in the words: "I know I ought, but I wish I did not know it, and yet I suppose I must do it in any case." From time to time, the wavering sense of duty will be put to the test of a claim for obedience in the case of a disagreeable order or regulation, admitted to be right, which is made in the absence of all risk that disobedience will be discovered and punished. In difficult cases much depends on vigilant steady discipline, till this point is reached and passed. Thus, the slipshod, troublesome or shifty boy is gradually, as the phrase goes, knocked into shape. Afterwards, he, like his better-conditioned comrades, will set himself, at least, to do as others do in keeping the "rules of the game."

These others, more reasonable by nature perhaps, more friendly in temper and kindly disposed, have adapted

themselves in a more intimate sense to the social demands, each in his own world of associates, the home and the school. By sympathy and reason—obscure no doubt and incomplete—they more or less identify their will with the source of the demands. Thus each of them moves because he ought—not because he knows he must. This is self-government under the sense of duty—one's own sense of duty—as president: it includes discipline and transfigures it: it implies a reasonableness, the borders of which in friendly human nature are enlarged by faith in the authority at the head of affairs.

It will be obvious too that the voluntary acceptance of duty, as that which is to be done because it ought, shades off by imperceptible gradations into the free-will offering of service given in the name of duty perhaps—but of the giver's own whole will. This may be because of affection for some particular person or for adventure's sake, or "for the love of God." But it behoves us here more especially to note that in a thoroughly socialised nature "I must," for the most part, becomes heartily "I will." In others, of more restricted generosity, it becomes simply "I ought." In either case the response is free of external compulsion, the thing is done with a mental reference—which may be subconscious—such as that "every one ought to do it," or "it was up to me to see it through." "Sure, it was only my duty," says a young soldier hero who had captured two enemy positions single-handed. "Hundreds of fellows would do the same if only they got the chance." To men of this temper, duty is just an opportunity for the exercise of a sublime free-will: the will of the hero is to do that which ought to be done, whatever the odds against him may be. And as the heroic temper works for this identification of ought and will from one point of view, so does the social disposition and "the love of God" work from another.

Duty indeed is one of the most natural things in the

world to a child, and the more so the greater his vitality. The strong-souled hate compulsion and resist it; but their free-will service is given without stint. The obligations of discipline should be so administered as not to prevent the substitution for them of loyal service freely offered. Each young life, however, should have some claims of duty as such laid upon it, claims slight enough but steady, developing gradually from early days with the development of intelligence and the growth of self-reliance. And in this respect it is true that the children of the poor are often more blessed than the children of the rich. The poor mother may know nothing about theories of education, but she employs her little ones to take care of each other, and to help her in the home. Duties are scattered thick round the path of the bright-faced children of all ages in the cottier farms of the far western shores, while the denizens of the nurseries in New York and London are entertained with less wholesome amusements instead.

The atmosphere of duty is as necessary to the wholesome life of the school as it is to the healthy development of the child. It is as natural too as in the peasant mother's home. With large numbers there must be order, otherwise there can be neither ease nor freedom. If thirty to sixty persons in one room all endeavour to do as they please from moment to moment, the result is that no one can do what he pleases, unless it is to make a noise in a noisy atmosphere. After a little experience of this, children hate it. "How do you like your new mistress?" said a little girl who had left school in a letter to her school friend. "Can she keep order?" This is the children's point of view. Now order brings on the scene a host of little duties, simple and easy, well defined and not dependent on anybody's personal desire. They are demands made by the community for the common weal, and their appeal to the motives which underlie good manners, considerateness for others and self-

respect should be transparent in them, and may well be made the subject of conversation in class when occasion occurs. In all this there lies a powerful, though simple and unoppressive, means of moral training. The life of a school should be instinct with the demand for such attention to business, such order in the production of work, such behaviour in class, such punctuality, regularity and diligence as shall conduce in high degree to personal effectiveness, to economy of other people's annoyances—to goodwill, good temper and courtesy all round.

And all this edification of character in respect of small things is by no means without effect on the development of the great virtues, justice, mercy, truth. If the life in a well-ordered school community be lived in faithfulness to the community, there will be no lack of practice in justice, practice in mercy, practice in self-denial, courage and truth. Faithfulness in little things builds up the character that makes for happy social order on the large scale, and for righteous personal life. The ordinary routine of school life, from day to day, supplies ample opportunity of walking freely in the Way; while for those who wander from it into a perilous place there is sure to be some one who will seek and probably save. The education of the duty-sense and the cultivation of the high-toned associate spirit on which so much depends are closely connected with the wise and careful ordering of the child's life while at school.

IV

Already we begin to see signs of the emergence of a well-wrought personality holding in control that chaos of desire and instinct, the sensitive impulsive self—"the carnal man." And this takes place not by an effort of mere self-control only, but by the steady direction of the child's activities to the accomplishment of ends outside self—ends

with the sum total of which the ideas of duty and social service are closely associated.

The time has come now for us to take account of two more elements in the ideal of this personal progress. These are: (1) The interest of the person in his own Personality, and its development in accordance with some ideal of perfection; (2) the interest of the same person in the work which he will take as his duty and as the goal of his personal ambition. It is not, of course, in these terms that he conceives of these ideas in the beginning; but it is in some such form that they will appear to him in the end. He does not indeed wait till he has voluntarised and rationalised and socialised—in one word, spiritualised—himself so far as has been already considered, before he begins to start, with conscious intent, on making plans and preliminary excursions with a view to the two great adventures of the Personal Life—the adventure of making the best of himself—the adventure of doing his best in the world. Strong natures at a very early age begin to dream of these things; all natures which get a fair educational chance move on the same lines, in a more or less humble—more or less exalted—fashion of their own.

This emergence of the ideal of a good personality and its dedication to the service, and in honour of the “We,” is the subject treated in the next chapter.

CHAPTER III

THE DEVELOPMENT OF CONSCIENCE AND THE SOURCES OF AESTHETICO-MORAL IDEALISM

“I am heir and this my kingdom. Shall the royal voice be mute.

Hold the Sceptre, Human Soul, and rule thy Province of the Brute.”

LET us take it for granted, as we certainly may, that some children care a great deal and most children care somewhat about being the right kind of person, as they understand rightness. At first it may be that they are entirely, or almost entirely, dependent on the approval or disapproval of their elders to show them the difference between right and wrong. That they have innate ability to make the distinction for themselves in the course of their development is certain, but there are two reasons why we must not in general trust wholly to this unaided self-development of conscience.

It is because a child has innate ability to disapprove a lie that we can appeal to him to set his face against it. If he has not the innate ability, he may, nevertheless, refrain from the lie in order to please, or to escape reproof; and, once the practice of refraining under good influence is set up and the ideal of truthfulness accepted, the instinct for truth-speaking begins to establish itself as a settled part of character. Under good training, vigilant and critical in respect of all shuffling and self-

deception, the untruthful child in a friendly atmosphere acquires sooner or later a fixed idea that the telling of a lie is degrading and abhorrent. After that, if he wants to do it, the fixed idea confronts him—"pricks him." If he is in earnest¹ about being what his father calls a good boy, he succumbs to the conscience-pricks and speaks the truth. Without education in distinctions of right and wrong, few children probably would develop conscience in their childhood as fully and freely as they normally do, and many grown people's consciences would have pricks so few and so easily repressed as to be unworthy of the name.

Young children out of good homes are quite aware of conscience and much interested in a little real talk about it. They have no idea, of course, that so much of its content came to them from the wise, kind influences of other people calling out by sympathy the like response in them. What they know is that there is something like an authoritative inner voice, or guiding thought, that points out to them the way of righteousness, commands them to keep in it, and warns them against turning out of it, either to the right hand or to the left. The supreme fact is that conscience claims their obedience to right principles of action because they are right. To the child already carefully instructed in simple everyday duties it would seem that conscience, as a matter of course, reveals in all cases what should be done. But, as we know, this is not so; each moral agent has to discover for himself, with the aid so far as he needs it of others more experienced, what the content of conscience is, or should be, in new or difficult cases as they occur. *The mark of the conscientious child, as of the conscientious adult, is the resolve to walk in the right way, made with so much*

¹ This being in earnest is the inmost core of conscience: it marks the apex or growing-point of character.

earnestness, that no pains are spared in finding out what the right way is.

As soon as the child can in any particular see for himself the difference between right and wrong, this distinction should be emphasised in some way, as opportunity serves, in order to get the right choice made and the formation of the conscientious habit begun. Easy practice in its exercise is, at the first, more important than enlargement of its scope by acquiring more ideas of what ought or ought not to be done. One idea might be added at a time; the form "thou shalt not" of the Decalogue is, within limits, a very good form. There is a passage in the Church catechism which I have not looked at for many years. It occurs in "My duty to my neighbour," and is all I remember of that long and, as I thought when I learnt it, uninteresting admonition. I was probably about eight years old, and this is what I remember: "My duty to my neighbour . . . is to keep my hands from picking and stealing and my tongue from evil speaking, lying and slandering." The two great prohibitions of the eighth and ninth commandments, set out in such graphic typical, detail and with such fine literary point, are here illustrated in a practical and, at the same time, parabolic manner that is singularly attractive to the young child. "Picking" made me think of lumps of sugar in a bowl which one might first long to touch, and then swiftly to take: I understood perfectly that the hankering after the thing was the beginning of the sin, and that we must not interfere in any way at all with another person's property. Then there is the keeping one's hands out of mischief—behind one's back, perhaps, if necessary—and one's tongue quiet in one's head lest it should say what it ought not to say: I knew a girl once who used to bite her tongue on purpose when it threatened to run away with her and say

rebellious things. In my case, it may have been that I had heard some teaching at Sunday School, or at home, on practical topics such as these, and the idea of conscience had gripped me subconsciously through them. I do not know; I was too young to remember.

There will be more to say of Conscience in a later chapter. It was necessary to say so much about it here, since its early upgrowth in the child's experience enters into his apprehension of himself as an agent with a personal character to develop, as well as a life-career to make in his world. The well-grown youth may be much less conscious of his conscience than the child. If it is a conscience that has him well in hand he may be hardly aware of it. The fact is, no doubt, that the leadings of conscience, which are derived from innate pre-conscious or semi-conscious causes, have made him what he is so far. Now, when he begins to think of himself as a person, he is moved to use all his powers of mind and heart and will, in order to raise his standard higher, and adhere to it more closely. But probably he will not look at it just in that way.

It is likely enough that the whole problem will appear to him at first in quite a different way, as a new problem to the interest of which he is just waking up. There will be others too—unregenerate so far—who wake up for the first time after this manner, saying as it were to themselves, "What am I? What am I going to do and be?" Even the young child may begin in this way; but it is not the best way for him, unless he discovers it himself, though he may ponder on it with advantage in his dreams of the future. Good material for dreams keeps out bad, and the child is capable of profound interest in his own individual scheme of life, as well as in his own individual character. Children—young children—like the men of bardic times are immensely interested in prospects of

proWess and heroism for themselves; and this, of course, is more the case the more individualistic they are. The less sociable child in particular, who responds less effectively than is normal to social claims, is likely to do well under the treatment of good heroic literature in which ideals of chivalry appear. This sort of thing is always good, but priceless when we are little.

The test of the child's disposition to be interested in ideals of noble life and character is the delight he takes in the heroic element of history and romance. How do the different minds in a group of children react on the ideas of personality presented to them for instance in the tale of Troy? There may be some, the least developed in moral idealism, who are entirely taken up with the plot-interest. The majority, however, if they are not too young, will probably begin at once to look out for a hero whom they can acclaim as worthy of all praise. Hector, of course, always heads the poll in this case, but there may be other opinions. I remember one small mite, the youngest of the group, who turned them all over in her own mind, one by one, and, finding herself compelled by the strictness—not to say "priggish" rigidity—of her conscience to reject Hector, because he was on the side that had done the original wrong which caused the war, finally adopted Achilles as the best available, though below her standard in certain respects. The desire of the hero-worshipping child to find a flawless, or nearly flawless, hero is insistent, and indeed persistent also, in those on whom the idea of such a quest takes hold; and probably all children partake of this impulse more or less. It appears to be certainly an element in moral education to develop it and to turn it to its natural uses (1) in building up and clearing up the child's ideal of good personality, and (2) in stimulating the imitative impulse accordingly. We assume the existence of the warmth of temperament that blossoms into these twin

impulses of admiration and imitation. We may count also on mutual influence among the members of a mixed group, in which some are delightfully warm and serve to tone up, by the outflow of their personality, the chilly reluctant tempers of their associates.

We come thus in sight of the definite suggestion that, in home-made circles as well as in the school class-room, place should be made for the reading of the fine old-world stories that go back to Pagan bardic times, each reading to be used as occasion for a conversation between the leader and the ordinary members of the group. The leader may be the parent or the teacher or the senior in the group. Sometimes, in order to arouse fresh interest, the members of the group might read in turn; but, for this kind of lesson with a moralising purpose, it is probably better that the leader should read and do it well, the retelling of the points of the story in discussion being undertaken afterwards by the children themselves. A teacher who tells a story well, will of course sometimes tell it rather than read it. The literary flavour of the well-written story is not, however, without a certain considerable value contributory to the attainment of the desired effect. Well-chosen words and beautiful phrases tend to the kindling of the higher lights in thought. The more nearly the well-told story—when it is told—approximates to its original literary form, the more effective will it be, unless there are special reasons to the contrary.

Apart from any definite scheme for moral instruction in this form, opportunities for such teaching as is here suggested frequently occur—and are used—in reading lessons and later in English literature lessons at school. If the literary matter under treatment raises, as so often it does, critical questions of character and conduct, then it follows that consideration of the text involves some discussion, direct or indirect, of these questions. The teacher, as mere teacher

of literature, will be wise to give the members of the class an opening for the expression of their own thoughts. And for the teacher himself, it will add to his efficiency if his equipment in ethical interest and scholarship is ample and sound.¹ The important thing to realise in all these incidental teachings is that the social sense, the duty sense, the sense of personal rectitude and honour should develop together as one inter-related whole, by the double process of intelligent reflection and unremitting practice, both to be undertaken as far as possible on the child's own initiative. It is of no small importance that this initiative should be enlisted for active service on the side of righteousness before the self-conscious age is reached when the motive of calculating self-interest begins to assert itself. If St. George is on the spot before the dragon comes out of his lair, so much the better for St. George.

From eight to ten years of age appears to be the time when the foundations of moral idealism can best be laid by the use of stories from literary sources and also from real life. But we need not by any means wait till eight years old, and certainly the process needs to be continued later. Between ten and twelve, children who have been well grounded—as many are not—in the art of really reading a story or a poem, so as to get at the sense of it and meditate upon it, will be able to continue this line of their education, for the most part, by themselves. Probably they will not have the least idea that they are improving themselves—we must hope not—but if they have already acquired the great art of reading a story with dramatic intelligence and imaginative sympathy directed to the *dramatis personae*, they will not readily forgo the joy thus set before them for the sake of the much more transitory pleasure of rushing

¹ No one, in fact, is qualified to teach literature effectively who is, either by nature or for lack of education, deficient in ethical interest and psychology insight.

pell-mell through the tale, intent on discovering, and not even remembering, the plot.

The grown-up relations and friends can be of great assistance to the children by wise choice of books when a gift time is at hand. In school, much use may be made of the lending library, if it is carefully requisitioned and used by the children, with just as much advice as they are glad to have from the teacher. Some children of course want more advice, others want less. Suggestions thrown out freely—talks about books—are good for all. As life in this country is organised now, it falls more than it ought to the school to provide a substitute for the kind of conversation and reciprocal flow of thought and feeling between parents and children, for which fathers at least in these days find so little time, except perhaps still in some peaceful country rectories and other havens remote from crowded towns. In towns, however, there are facilities for getting books from libraries—free libraries and others besides the school library—of which the elder girls and boys can make much use. It is possible, therefore, when occasion makes it desirable, for the teacher to advise a whole class, or even the whole school, to read a certain book, that, in one way or another, they will all or most of them succeed in doing it. There is a delightful book of Mrs. Hodgson Burnett, *The Lost Prince*, which I read a couple of years ago. It is a story of two boys of twelve years of age, one of whom had been in training, with his father as comrade, all his life, to work for the accomplishment of some purpose known to his father but not to him. The other boy, a waif of the London streets, with the spirit of a hero in his crippled body, comes into the story at twelve years of age and is taken into the comradeship as aide-de-camp to the other. The secret is kept till the end of the story. The moral interest of it lies in the personality of the boys, their self-training for their work and the steady courage and skill

with which they carry it through. At the close of the autumn term the head mistress recommended the book very briefly to all the girls of a large girls' school, and advised them to read it in the holidays. Some brief characterisation of its contents was given, emphasising the idea that they should study the story so that they should get to know these two boys. There were nearly 400 of them, and they nearly all reported themselves as having read it. The teachers for the most part read it too, and there were conversations on the plot and characters in most of the classes.

There is another thing the school can do if the good old fashion—as it seems to me—of prize-giving obtains, and the head of the school has the choice of the books. The first prize gained at school is the beginning of the child's own library; it will be read with some special sense of proprietary pride, marked perhaps also and, let us hope, inwardly digested: if it is a book that incites to reading again and again so much the better, but the great thing is that it should be a book that stirs the mind and sets it thinking. Another point to remember is that children borrow one another's books to read, so that a wisely given prize-book may influence a circle. Also the home people read it, and therein is the possibility of another very important circle.

These are some of the ways, apart from lessons, in which the school can help to make good literature a household word in the homes of the land. The little ones, who have already made acquaintance with some of the heroic romances at school, bring home in their hands on Prize Day, a book with pictures and a tale that makes one glow—a tale about gallant deeds and generous chivalry, the honourable foe and the faithful friend. Good versions of the old stories rewritten for children are to be had in these days, and they are greatly appreciated. For seniors, good translations

from the Greek are available, and, besides Homer, selection can be made over the whole field of Greek dramatic literature. It is indeed in this senior stage that the Greek literature is most effective from the ethical point of view. Its early paganism is less exalted in heroic strain than is the primitive paganism of the early Celtic and Norse tales. Of course it is an earlier paganism, and these others, as we have them, may have absorbed some element of the Christian atmosphere in the process of being written down by the monks.

Celtic heroic literature provides a storehouse of material for readings and talks on this subject. Every one will think of the Arthurian romance, which ought in any case to be well known to every British child. Simplified versions of the stories suitable for young children, and well written, are easily available: all the fine old literatures have been treated in this way. There is something to be said, however, for using in the case of middle school children an abbreviated edition of Malory instead: it would certainly be worth while to try that experiment, as also the experiment of Pope's translation¹ of Homer's *Iliad* and *Odyssey* to which reference has already been made. Malory, however, and the Arthurian tales, as we have them in the modern children's books, illustrate rather the Christian knight than the Pagan chivalrous hero. It would certainly be worth while for the teacher, at least, to make himself acquainted with the old Celtic prototypes in the Welsh *Mabinogion*. The comparison of the older and the more modern forms, from the *Mabinogion*, through Malory, and onwards to Tennyson's *Idylls of the King*, would make a delightful literary study at a later stage—say in the Fourth or Fifth Form—of the Secondary school. This is a case in which it pays well to bring down two birds with one stone: it can be done. The literary

¹ Seniors will naturally read the translations by Butcher and Lang instead.

interest and the ethical interest are inextricably blended each with the other. They support each other also.

Then there are the ancient Irish stories, a very rich collection, recently opened up for English readers by the translation of the Gaelic MSS., which has been the work of the Celtic Text Society during the last quarter of a century. This collection includes, as its oldest and most precious possession, the cycle of stories that circles round Cuchulain and King Conor MacNessa of Ulster, the origin of which is referred to the Pagan Irish times about the beginning of the Christian era. This story is retold in modern English, with the minimum of departure from the originals, by Miss Eleanor Hull under the title of *Cuchulain, the Hound of Ulster*, and ought to be in every school library. So also should be the companion volume, *Finn and his Friends*, dealing with a later cycle which circles round the Feni or Fianna, Irish martial heroes of the third century, by Mr. T. W. Rolleston, whose work is done in the same scrupulous and critical literary spirit.¹ Slighter, cheaper editions of these and other old Irish stories suitable for children are also available. There is, moreover, a little volume by Mr. Standish O'Grady, published by Mr. Fisher Unwin in 1892, called *Finn and his Companions*, which contains a delightful collection of short tales of the third-century champions, Finn, Ossian, Oscar, and the rest. There is a tale here suitable for children in the intolerably self-assertive stage, telling how Finn, who was the mighty captain of the host, trained and instructed his twelve-year-old grandson MacLewy, and, by means of wit, affection and discipline, converted him from being an exceedingly competent young person whose monstrous conceit and over-

¹ These two books are readable universally: they are also suitable for study by older students, and will, in respect of their ethical interest and literary charm, well repay those who study them with care. *The Cuchulain Saga*, also by Miss Eleanor Hull, in the Grimm Library should also be mentioned.

bearing behaviour brought the whole host to the point of demanding his expulsion, into a self-disciplined, high-minded, accomplished hero, loved and admired by all.

His first lesson is relative to the boasting and complaints against the others with which he attempts to defend himself, alleging that they are jealous because of his superiority. The old man reminds him of the famous Cuchulain who was the greatest hero in his time, and also the best beloved; and this is the record of the historians concerning him :

He spake not a boasting word,
Nor vaunted he at all,
Though marvellous were his deeds.

And at the end of the story we have set out a few of the precepts which Finn used in the instruction of MacLewy, and which were afterwards repeated to St. Patrick by Caelta, and St. Patrick bade his scribe to write them in a book with an order that they should be used by his people in the instruction of princes.

Here are some of them :

Pursue mildness, son of Lewy.
Don't beat hounds without good cause.
Don't censure high chiefs.
Keep two-thirds of thy politeness for women and humble folk.
Don't rage against the rabble.
Strive to hold others in esteem, and to like them; so the host will not be offended, though thou art loud and noisy.

Acquaintance with this kind of literature in some of its masterpieces would seem to be an almost necessary part of humanist education, the literary and the ethical interest running side by side and strengthening each other, as it is their normal tendency to do. The books that occur to me as best suited for our purpose are those of comparatively modern and British origin. Every one will think of some

half dozen of Scott's masterpieces: shall we say *The Talisman*, *Ivanhoe*, *Kenilworth*, perhaps *Woodstock*, *Quentin Durward*, and, it may be, *The Pirate*, which I remember appreciating very much on account of the two girls whom I admired. One of these stories would well repay reading and discussing in class, say in a Fourth Form. The teacher could, if necessary, abbreviate by well-chosen omissions, but it would be better to do this while reading aloud to the class without books in their hands. Another way to save class time is for the children to read some of the book at home. If one book—say *Ivanhoe*—out of a group like this is treated thus, a standard begins to be set up for the reading of others in the same carefully appreciative spirit. The art of reading a good story well is in danger of being lost. It will be lost if it is not revived by wise educational effort in our schools, and, largely by means of their influence, in our homes also.



BOOK II

THE MORAL IDEAL

CHAPTER IV

THE TEACHING OF HEROIC ROMANCE AND HISTORY

“Though the span of my life were but for a day,” Cuchulain said, “little should I reckon of that, if but my noble deeds might be remembered among men.”

I. CONDUCT AND CHARACTER AS SUBJECTS OF STUDY

THE object of this chapter is to suggest, very briefly, certain lines of thought on which the teacher might develop in the learners' minds an elementary but systematic study of descriptive ethics. The ground to be traversed will not be, for the most part, new ground to the learner; but it will be dealt with in a more scientific spirit, so that the result may be, not merely a crop of moral ideas, but a well-considered Ideal of Character, in which all the particular virtues are seen in their relation to one another. It is assumed that the learners will read for themselves—read freely—and think for themselves, and that the results of their reading and thinking will be discussed in class, with as much openness and liberty as time permits. The intention suggested is that the effect of the course should be to bring into the unity of a systematically developed Ideal of Virtue all the learners' isolated notions of particular virtues,

such as courage, self-denial, kindness and truth. As they proceed with their studies they will discover a fuller meaning in each of these old friends. And so they will be led on to fresh developments. They will discover that Virtue is not an artistically planned mosaic of different moral qualities, but is a living growth with many branches bearing fruits, for the benefit, not only of other people, but also of him who cultivates it in the soil of his own mind.

Morality has to do with Conduct and Character, with the way in which we behave to other people, and with the kind of persons we are in ourselves—the way we feel and think and want to act. Obviously the one depends on the other. Our conduct expresses us and shows the kind of persons we are. And it is just as true to say that our character is made better or worse, according to the way we behave. People who are cruel do unkind things; people who are sincere take pains to know and speak the truth. But it is also true that if a person hitherto truthful takes to telling lies, he trains himself to be deceitful: if he keeps up the practice long enough he presently becomes an habitual liar. A person also who goes on acting cruelly for any reason comes at last, though it may take a long time, to like being cruel. We have to be careful, therefore, for our own character's sake, (1) to abstain from evil deeds whether we find them natural to us or not; and (2) to persevere in good deeds always, in the same way and on the same principle. In the infancy of the world people knew this very well, and, more or less, they acted on it, partly because they were friendly and it pleased them to please their fellows, partly because they got into trouble of some sort if they offended others, and partly also because it is an element in our human nature that we desire to deserve our neighbour's respect and be able to respect ourselves for upright conduct.

The scientific study of morality is called Ethics. Its problem is to discover a consistent theory of character, and

a consistent theory of conduct correlative with it. The perfect solution of this problem implies the development of an ideal of inner life and social conduct as the end to which all moral endeavour should be directed. This ideal of what we ought to be and to do does not satisfy us, unless it is high enough and broad enough and composite enough to make us feel that its realisation in our own character would be for us the attainment of the highest personal good. And as we look more closely into the conditions of human society, we find that we must conceive its realisation in us as involving also the best contribution we can make to our equipment for social work in our world.

But for our present purpose let us first consider this Moral Ideal as an ideal of Character. In that form it first attracts the mind, especially in youth, when interest in one's own personality and all that affects it is lively and keen. The chief good of life after all depends on what goes on in one's own mind. We have all known persons of nobler character than ourselves whom we admire; and sometimes we get to realise—perhaps they let us realise—by sympathy, what it feels like to be as brave and just and kind as we know them from their lives to be. We feel how good it would be to be like that. We are attracted; we admire and are grateful. We love, and set ourselves to imitate. And so, from observing, with the eye of sympathetic imagination, features of character in persons whom we know, or persons whom we read about in tales and history, we form for ourselves, in course of time, an ideal of character, a type of the person we admire—the person we would like to be.

The first step in the study of Ethics, as in that of any other science, is to get one's facts. This chapter is concerned chiefly with that preliminary business of getting the facts, which has much the same relation to the Science of Ethics in the academic sense as Nature Study has to

Biology. The first step, therefore, is to observe and read and think for ourselves, in order to get, at the end, a sound descriptive ideal of the kind of person one ought to want to be. Such an ideal ought to be so strongly and wisely put together that it will not easily be upset later on, either by scoffing criticism or by our own wayward fancy.

In order to secure this stability in our ideal, it seems to be a good plan to study its development in the history and literature of the race. The poets and story-tellers, the historians also, of olden times have not left us without witness of heroes and knights, of saintly men and saintly women, in those far-distant times. We can see for ourselves how the vision of virtue and duty grew, the instinct also of self-abnegation and holiness.

II. THE HEROIC VIRTUES

At the core of the humanist ideal of virtue, as we find it in all literature, Pagan, Hebrew or Christian, lies the primitive conception of natural "virtues"—the manliness and dignity of the purposeful, unshakable man who, being altogether at one with his ideas and himself, can be relied on to carry out any business he undertakes. The strong man as champion of his tribe evokes admiration no less than gratitude. Strength, skill, power of endurance, persistence of will, delight the spectator. Here we have the primitive aesthetico-moral delight in sheer manliness. And, as a matter of fact in the history of literature, the virtues that are extolled as manly come very early to light. Of the four great antique European literatures—Greek, Latin, Teutonic and Celtic—the Teutonic goes much beyond the other three in the stress laid on appreciation of the strong man, simply as such, in his undaunted force of will.¹ But

¹ A striking illustration of this worship of dauntlessness, as the one thing needful, occurs in chapters vi. and vii. (pp. 15-19) of *The Story of the Volsungs and Niblungs*, translated by Magnusson and Morris. It is

these manly or super-manly powers do not by themselves suffice to make the hero, though it is true that he who has them has this much in common with the hero that he carries out the work to which he has set his hand. He abounds in Courage. His will to do is not unstable. There is no laziness or fear in him. He may make a fierce and ruthless enemy, but when he enters into partnership he makes a competent and steadfast ally.

Nevertheless championship as such is an empty thing. The champion who fails to develop into a hero may degenerate into a mere wrecker, or, at the best, a soldier of fortune, without attachment to any enduring interest, spending his great energies and persistent though unmoralised impulse on any cause at all as opportunity offers. By means of the discipline and under the influences of a good service, such a one is likely, however, to develop the heroic character.

The essential mark of the hero is the firm devotion of a strong will to a worthy object. The object may be either some person or community of persons to be served faithfully, or some well-chosen purpose to be pursued without failing, whatever difficulties and terrors bar the way. All heroic literature teaches that life has a purpose for each worthy life-bearer, which purpose it is for him to find and to carry out consistently when he finds it. The hero lives to do something—to rescue, to defend, to destroy, to achieve. Such are the heroes in all ages—martyrs, every one of them, in spirit in so far as they are great and saintly enough to devote themselves without limit to the highest ends.

Purpose implies faithfulness to the purpose, and from

a gruesome tale, characteristically one-sided in the pitilessness of the champion towards the young candidates for training in championship who fail to pass his test. “‘Take him and kill him,’” said the mother; “‘for why should such a one live longer?’ And even so he did.” Such was the fate of the first boy and the second. But when the third came to the test, there was no fear found in him. He took the meal sack, in which was hidden “‘the most deadly of worms,’” and kneaded it all up together just as it was.

this stock, more surely than from that of simple courage, grow other virtues: courage itself is one of the first of them. In doing his deed the hero suffers loss and pain: he exercises also daring and prowess. These involve of necessity industry, fortitude and self-denial. The hero not only takes the risk of death and wounds: he suffers wounds and bodily anguish patiently, cheerfully; that is his fortitude. He not only risks death, he endures suffering. Faithfulness bears Courage and Fortitude in her train.

III. THE HERO'S FAITH

The allied virtues of Patience, Faith and Hope appear when the coming of success is long delayed. Each one of these—and they are habits of mind that can be cultivated—means much towards the toning up of personal character for its work in the world. And in the crisis when physical strength gives way, the simple faith of the unconquerable hero will survive and find a way of maintaining itself, by reliance on the sense of an overruling unseen power that will, in some way or other, uphold the cause.¹ The strong man in his day of weakness invokes his God. It may be that he has no knowledge of the true God; but he stretches out his hands in faith that help will come.

The Old Testament Scriptures have a lesson to teach us as to this. In all its stories of the heroes, Moses, Joshua, David, Elijah, Isaiah, Jeremiah and the rest, reliance on the overruling power of God, whom they believed to be in particular their God, is obviously in all sober truth the

¹ There is a fine example of this in Pagan Irish literature in the story called the Sick Bed of Cuchulain, which narrates how the hero, the champion of Ulster, who has fought single-handed and defeated, one by one, all the champions of the invading host, sinks at last in exhaustion, but is comforted by the gods of his race, "the Tuatha Dedanaan"; and the Province of Ulster is wonderfully saved from destruction while he lies sick upon his bed.

mainspring of their heroic strength. We must allow for limitations, especially during the earlier period, in their conceptions of the purposes of God towards men ; but of one thing they were all sure. They believed themselves to be carrying out the purposes of God in all that they did—and which of us will venture to say that they were not ? They were therefore sure that, so long as they kept on His side in the struggle of life, He would keep on theirs. So sure was the ancient Hebrew prophet of this that, in case of misfortune, small or great, he testified to his people, with merciless logic every time, that the reason why God was not on their side was because they were no longer on His.

We see too in the same great Book of heroic stories how the development of the heroic ideal into the conception of moral righteousness goes with the gradual realisation of God, their " Hope and Refuge, a very present help in time of trouble," as being at once the Almighty Ruler of all, and universally faithful to the man who puts his trust in Him. We inherit our faith in the certain triumph of Right over Wrong from those ancients, our spiritual ancestors. Such a faith means no less to us in these days than confidence in the immortal value of all good deeds, and in the realisation of all our ends in so far as they are good.

IV. THE HERO AS MAGNANIMOUS AND HUMANE

Our next step takes us back into the atmosphere of Europe to make a fresh start from the Heroic Idealism of the Pagan Aryan, as we know it in Greek, Roman, Teutonic and Celtic story. The Irish story of Cuchulain, the Hero of Ulster, is beyond doubt the high-water mark of Pagan Heroic Literature. There are others of the same type scattered through that literature, especially in this same Celtic branch of it. Cuchulain, however, stands out so prominently as the prototype of the Christian knight that

he deserves a special study. In him and all his fellows of pre-Christian times we see the Heroic Ideal developing into the Ideal of Chivalry by the taking on of all the gentler virtues. In the Arthurian cycle of story we have the splendid company of noble Christian knights who ride about on high adventures in the service of their king. In the Ossianic cycle, of which the principal figure is Fionn, the great warrior chief, who is potent enough to overawe the King of Ireland, we have a gallant company of highly accomplished but simple soldier men¹—what we should call self-made—who are not less knightly in their estimation of honour, truth and magnanimity, not less cultured in all the graces, courtesies and fine arts of life. A good study could be made by comparing the two groups. The Arthurian cycle grew out of the soil of Western British idealism after cultivation by the influences of the British Christian Church. The Ossianic, or, more correctly, Fenian cycle grew straight up out of the heathen or pre-Christian bardic civilisation in Ireland. Fionn and his Fianna, like the earlier Cuchulain, were noble pagans and no more.

So much by way of illustration seemed necessary, in order to make it clear that there is a real natural humanist development—apart from revealed religion in the usually accepted sense—which brings into play, as part of the hero's equipment and as opening up to him abundant opportunity for heroic operations, all the capacities of his social nature. Human nature is sociable from the beginning, disposed to be friendly to all within the pale of the family and more or less disposed, with caution, to feel mercifully towards the stranger or alien under favourable circumstances. Capacity for sympathy is a universal human quality; but, throughout

¹ It is generally held by Gaelic scholars now that this cycle of Irish literatures (of the third century) had its origin among the people of subject tribes—was, in fact, a peasant literature. The Cuchulain literature, on the other hand, belongs to the great Ultonian cycle of story which centred in the court of the Ulster king early in the first century.

the experience of the race, some human beings have shown themselves to be so dangerous to others that, except in the case of women, higher moral estimation came to be attached, in the first instance, to the virtues of strenuous endeavour rather than to those of the gentler sort. Hence it is that the development of the Ideal has quite naturally proceeded from the conception of the fearless, self-centred, strong man—who will have his way and can rule—to that of the high-minded, self-devoted hero who is at once a dauntless champion and something of a tender-hearted saint.

In this development of the ideal a point is reached when the hero is conceived as so consciously strong, in the force of his individuality and the steadfastness of his faith, that it becomes a natural and delightful part of his enterprise to take all risks and use no precautions. At this point he relaxes altogether from the weaker man's attitude of wariness lest generous impulse towards strangers or enemies should get the better of him and bring about the defeat of his own ends. He follows the lead of his kindly impulse and lets himself go. The narrative of the Great War abounds in stories of heroes such as this—heroes in whom generosity to the foe is part of the enterprise.

This development of character reacts on the ideal of conduct. The hero, as he grows by aid of his sheer strength into the very gentle knight, is moved to employ his prowess in the exercise of all his kindly instincts, whether it be to the hindrance of his own advancement or not. He burns with martial valour and burns with loving-kindness all at once. He is carried out of himself. Nothing seems impossible in that high mood. The spirit of the chivalrous man is in fact so high that, although he is not reckless, he will risk losing the battle by jumping aside at a critical moment to save the baby. If he saves the baby and also wins the battle, he is a hero twice over. If he loses the battle, he is likely to be called a Quixotic fool. The heroes

in the Pagan Celtic tales do things like this; they laid themselves out for it indeed by taking vows—gesa or bonds—upon themselves, and especially the vow that never under any circumstances should they refuse assistance to a woman who asked for it. Cuchulain once got into trouble that way. It was after he had recovered from his sickness, and the men of Ulster had defeated the hosts of Connaught under Queen Meave, with whose champions one after another, night after night, Cuchulain had fought single-handed, defending the province while all the other men of Ulster lay wrapped in slumber under the influence of a Druidical spell. After the defeat Meave and her host were in flight. Cuchulain in pursuit gets separated from his followers and comes up with Meave by herself, in serious difficulty because unable to effect the crossing of a swollen stream. Unabashed, she appeals to him for his assistance, which, bound in honour by his gesa, he does not hesitate to give. The consequence is that the host of the Connaught men get away safe to their own place. And when his friend Fergus comes up with Cuchulain and hears how he has fared, the words that he addresses to the great champion are not words of praise. Several other stories there are about misfortunes of the same kind. But these we may hope were the exceptions. It is of the very essence of a hero that he should take such risks. The spread of chivalrous tradition and chivalrous character was well worth some risk in any case.

The practical lesson for youthful heroic adventurers is that, though a strenuous life faithful to any reasonable object is on the whole good, a noble life beautifully lived in all respects and for a worthy object is better. He who adds the gentler virtues to the sterner and cultivates the fine art of living a temperate, humane, sincere and intelligent life, is, as all history and literature testify, approved with good reason by his fellow-men. He who has regard for his neighbour's feelings, who has an interest in the interests of

other people, this man rises above and exceeds himself: we call him magnanimous.

Some tales teach of magnanimity by showing how strength fails to achieve honour when kindly affections, open-minded sympathy and liberality are lacking. Others set forth these virtues the more attractively by enhancing the effect in contrast with the churl, the braggart, the treaty-breaker, the bully. The chivalrous man bears himself modestly, restrains his strength and is kind; to friends he is loyal, to strangers hospitable, in enmity the more scrupulous to act fairly and humanely, and in all cases certain to speak the truth and keep his word.

In the ideal of the chivalrous man the barbaric heroic ideal has been absorbed. Strength of purpose being tempered by sympathetic kindness, the sphere of its operations in social service becomes clear. On fairness in dealing with enemies it is insistent, and generosity in forgiveness of injuries is, at least within limits, approved. Such magnanimity is implied indeed in the dignity of the noble Pagan hero who disdains to stoop to the pettiness of keeping up a grudge. At this stage the self-assertion of the strong man, which enables him to stand out as the battle leader of his tribe, has completed its transfiguration into the self-devotion of such faithful service as comes to the hero's hand, enhanced by quickened intelligence and a deepened consciousness of human fellowship in all the relations of life.

V. HONOUR TOWARDS ALL MEN

This deepened consciousness implies two things which are in contrast, each to the other, and closely related normally in their evolution. One is the intensification of intelligent sympathy in all dealings with other people, the growth of a tender regard therefore for their feelings, with all the fine sensitiveness of a sound humanity in revolt

against injustice done to them accordingly. The other is the intensification of the consciousness of oneself as acting either in accordance with or against this fine instinct of tender regard, and this results in the development of a conscience, a sense of obligation, an acceptance of responsibility, in varying degrees, for the welfare of others in our relationship with them. This sense of obligation, and the tender regard for some others which coheres in it, is for the most part what we mean by a person's sense of honour. Honour implies obligation to take no mean advantage of another person: that is its minimum. At its maximum, it implies obligation to make the supreme sacrifice when the responsibility which invokes it can be discharged in no other way.

Perhaps the greatest snare for those who try to live good, or at least respectable, lives in a half-hearted way consists in applying the ideal of honourable dealing to the affairs of life within a man's own circle of family and friends, while turning a blind eye to all such considerations in business, or in politics, or in journalism, or in dealing with persons of any class held to be for the purpose outside one's own set. Standards of honour founded on such practices as these are obviously conventional. Honour, if it has real moral significance, means consistent scrupulousness in keeping a clear conscience both from the point of view of one's own self-respect, and from the point of view of brotherly or sisterly obligation to the other person with whom one deals.

VI. HONOUR AT THE ROOT OF THE FAMILY LIFE

It is not, however, in respect of the outer circles of our social life that many of the worst derelictions from the ideal of honourable dealing take place. Its application to alliances of exclusive affection lies at the root of the idea of marriage as a sacred relationship on which all the beauty

and sanctity of family life depends. The beautiful thing in the family life is the love that, in various ways, brings all the members into happy comradeship with each other. The holy thing is their certainty that for all their lives they can count upon each other, and be counted upon, should danger or sorrow befall any one of them. The beauty of the relationship is doubly beautiful because it is holy, and the essence of the holiness in this case is the sacredness of mutual faith and the loveliness of that permanent unshakable considerateness, each for the other, which the heads of the family display.

But before marriage there is courtship, real courtship, if the love is the real thing. And real love is nothing less than a mutual life-choice of intimate companionship for life. The real thing is so good when it comes that nothing, during the time before it comes, should be done to detract from its goodness.¹ Sham courtship, frivolously entered upon and as lightly abandoned, so-called flirtations, experimental love-making of all kinds, are degrading, and more or less spoil everything for the future. Every serious lapse from the ideal of love as a sacred permanent relationship must arise originally in the way of haphazard, irresponsible flirtation. On this great danger we need not dwell. The true wisdom is to defend the outworks: let there be no love-making at all, unless it is certain that there is love. Otherwise, there is degradation, either on both sides or at least on the side that was insincere; and in the latter case there is much suffering on the part of the one that was deceived. The possibility of a perfect love implies the capacity for a fine passionate asceticism in the background.

In these days it is possible to have much happy comradeship between "boys" and "girls" who have so much more,

¹ Every school library should be supplied with books that contain as part of their subject-matter good love stories. The real love stories of eminent people are also good to know.

intellectually and practically, in common than they used to have. The better prospect which the girl now has of independence is also favourable to the maintenance of these ascetic principles, for both sexes, from one end to the other of the social scale. Such asceticism is no more than the due measure of temperance that the case requires. The motives to it are the two great motives—Self-respect and Consideration for Another—which lie at the root of all virtue in the humanist sense.

The lesson of the clean temperate life is emphasised by the teaching of religion. The dedication of the spirit to the fulfilment in this life of the destiny for which God intends it implies the duty of dealing with the body as “the temple of the Holy Spirit”—not therefore to be used at random in the greedy pursuit of excessive pleasure, but temperately, honestly and faithfully, as in the sight of God, for the good of the human race, to which intemperance is an injury, not in its own generation only, but in the legacy it leaves to those who follow on.

In the great Pagan Literatures there are some fine stories of ennobling love. Such is the Gaelic story of the beautiful maiden Deirdre and the three sons of Usnech, one of whom is the faithful hero of her love’s young dream, while the other two form with him her devoted bodyguard to protect her from the king. In the Norse Saga of the Volsungs and the Niblungs we find a story no less fine and, as a love story, much more tragic, telling how the mighty champion Sigurd wins and loses Brunhild the wondrous Valkyrie maiden, and how, by the witch-queen’s arts, it is brought about that each of them is mated to another. Nevertheless, though their separation grieves them sore, they keep the marriage troth in kingly faith. Another good Norse love story is that of Frithiof and Ingeborg. These are both set out in a simplified form in E. M. Wilmot-Buxton’s *Told by the Northmen*, one of the volumes in

the series "Told Through the Ages." This book and others in the same series may be recommended for reading with discussion and re-telling in the junior classes of the school, or, better still, in the home circle of the family. The grown-up persons who interest themselves in these readings for the children ought of course, so far as possible, to make themselves acquainted with such versions of the stories which are used as come nearest to the original material. I have in mind such books as *The Story of the Volsungs and the Niblungs*, translated from the Icelandic by Magnusson and Morris, which as a whole is not suitable for children. A similar value attaches to *Cuchulain, the Hound of Ulster*, by Miss E. Hull, and *Finn and his Friends*, by Mr. T. W. Rolleston, in both of which the flavour of the original is carefully respected and well brought out.

VII. BROTHERLY KINDNESS A UNIVERSAL CLAIM

The influence of Christianity on European humanist idealism as so far described was twofold. The impulses to self-dedication and to brotherly love were intensified and, at the same time, extended towards that limit of universalisation which is their goal, although they never reach it. The chivalrous Pagan knew how to devote himself to ends outside himself, to love unselfishly and to forgive a wrong out of some sort of kind regard for the wrongdoer. But just as there was a difference in the minds of the Greek moralists between Greeks and barbarians, and in all lands a difference was made between freemen and slaves, so even in the more loosely organised and—perhaps for that reason—more liberal-natured Teutono-Celtic North-West, there was a theoretical, as well as a practical, discrimination which denied the full benefits of this general ideal of brotherli-

ness outside a very limited group of persons. The natural kindly disposition to pitifulness towards the stranger was no doubt present, and in some races, it may be, more abundantly than in others. So also, no doubt, was the disposition to be sorry for the doer of wrong and willing to restore him to his place, if he would be restored.¹ In other words, the natural soil of human nature was ready to receive the seeds of a higher, wider idealism, and to bring forth the fruits thereof.

Antagonism to enemies is, however, profoundly natural, and forgiveness in most cases a difficult virtue. The extension of friendliness to all men, apart from any bond of common interest, and its intensification to cover the case of those who sin against us—these are the two great lessons of social righteousness as bounden duty which Christianity taught to the Pagan world. They were not difficult lessons to the nobler and more deeply humane spirits, but the second was—and is—very hard to some. The parable of the Good Samaritan sums up the first: my neighbour is the man who shows mercy to me; my neighbour is the man who is in need that I should show mercy to him. The priest and the Levite would have taken pity on a priest, a Levite, or indeed any Jew; but a nondescript person—"a certain man" in whom they detected no affinity—was not in their sense a neighbour, and had no claim on them.

The demand for unstinted forgiveness implied in the answer to Peter's question raises problems that should be carefully discussed and applied. "*Lord, how oft shall my brother sin against me, and I forgive him?*" said Peter. "*Unto seven times?*" And the Lord made answer: "*Not unto seven times, but unto seventy times seven.*" Forgiveness

¹ Ancient Aryan law, as presented to us by the Irish Brehon law, makes definite provision both for the restoration of the wrongdoer by the aid of his family to his place in the tribe and for the gradual naturalisation of the alien.

consists in a state of mind which, whatever preventive or corrective action may be necessary, refuses throughout to abolish goodwill. Forgiveness in this sense might be called forgivingness. It implies an attitude of waiting until the penitence of the wrongdoer makes it possible to transmute this forgiving love into forgiveness triumphant in the complete restoration of the original harmony that had been broken. Whatever we call it, forgivingness or forgiveness, in this sense, does not wait for the wrongdoer's repentance. The more obstinate the sinner, the more pitiful his case; the more need therefore to devise ways by which his repentance may be brought about. He who forgives seeks also to redeem: the fact that he has been sinned against gives him, in a sense, a certain peculiar responsibility towards that particular sinner — though not indeed an obligation to show weak and hurtful kindness by condonation of wrong. Whatever pity we have for the consequences of the sin, our pity for the sinfulness itself and desire to heal it should be much greater. The more natural affection we have for the impenitent sinner, the better we shall realise and understand all the difficulties and obligations in which his sin against us has involved us. We are each one of us our brother's keeper in this high spiritual sense.

The principal literary reference here is of course to the New Testament, and especially to the Life Story and Teaching of Jesus Christ. The boy or girl brought up on secular lines can very well appreciate the Christian Ethical Ideal: he can enter upon the study of it from a simple humanist but spiritually earnest point of view. Such young people, like the high-minded pagans of olden time, are prepared to appreciate the magnanimity of the Christ-like character. It is the heroic character at its most sublime. "If thine enemy hunger, give him meat: if he be thirsty, give him drink." And of offences forgiven

to any one brother who has sinned against thee keep no count. It is not the strong man but the weak man who fears lest he may hurt himself by too much generosity.

Nor should the sublime passage in Matthew xxv. 34-40 be omitted here, with its blessing on all those who have pity on the suffering ones, and whose mercy the King accepts as a benefit conferred upon himself: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Examples also may be taken here from the literature of the Lives of the Saints, from special legends like that of St. Christopher, to which there is a Pagan prototype in one of the Fenian stories, and more generally from the history of early missionary enterprise in the North-West of Europe, into which was absorbed so much of the heroic impulse and ardent love of adventure that had hitherto found vent in warlike expeditions at home or abroad, and in dangerous voyages of exploration by sea and by land. Such were Columba, Columbanus and his companions, Brendan the great mariner, and many others of that group, besides Winifried of Devon, the heroic apostle of Germany, and the comrades who laboured with him and shared his martyrdom. Francis Xavier also, the apostle

of the Far East, the Jesuit Fathers in both Americas, and our own nineteenth-century Livingstone in Africa—these were all men of heroic mould who would have been warriors or great travellers if they had not been missionaries. Nor should we omit heroic women such as Joan of Arc, or, on the roll of missionaries, Mary Slessor, pioneer of mission work in West Africa. They too are saints of the breed of heroes, the best saints of all.

VIII. THE CHRISTIAN KNIGHT

These high conceptions of the Christian life were grafted on the romantic literature of Europe. Young people should have the opportunity of making acquaintance with well-chosen selections from this literature and with selections also of real historical tales to the same effect. In particular, there will be that tale of chivalrous and gallant deeds already mentioned—the silver lining to the present hideous cloud of war. A series of fine war stories drawn from the records of the various nations involved would be good reading for our boys and girls in the years to come. These would, among other things, be of such a nature as to familiarise the mind with the healing reflection that readiness to forgive and a merciful spirit are essential to the character of the “perfect Christian knight.”

Turning back, meanwhile, for a last look, to the stories of olden times, we naturally turn once more to the Arthurian Romance, in one form or another, for illustrations of the character of the Christian Knight. We study him in various forms of his manifestation—as the King, as warrior or adventurer on some gallant or sacred quest, as the gentle, wise and cultured knight at home, temperate in all things, courteous, dignified, merciful. We see by his side the lady of his love, and mark the high respect and deep

sincere affection which characterise all their relations. There is no lack of noble maidens and wise ladies in these stories, and they play their own part finely in the life of court and camp. The exquisite stories of Enid and Elaine in the Tennysonian version will occur to every one. We can read about these things in the Welsh *Mabinogion*, or in Malory's *Morte d'Arthur*, or in Tennyson's *Idylls of the King*. The first has been made available for English readers in Lady Charlotte Guest's translation, and the *Boys' Mabinogion* by Mr. Sidney Lanier contains a suitable selection of the Arthurian Tales in their most original existing form.¹

So by the study of types and anti-types we attain to the conception of the Christian Knight—brave, resolute and daring, gentle, modest, temperate, faithful and true, with a charity that knows no exceptions and magnanimity to forgive “unto seventy times seven.”

Afterwards, we might be content if we could instil into a fair proportion of our young people a taste for reading some of the best and most attractive of Sir Walter Scott's fine stories. If they will browse on these of their own accord, at their own free choice, so much the better.

IX. THE IDEAL OF DUTY

The attainment of such a character as has been described requires much effort and constant practice. Except in very happily constituted or well-trained natures, its maintenance depends in the first instance on continual self-control. This has to be maintained until the character is so well estab-

¹ In the *Mabinogion* stories there are some charming and valiant heroines, of whom the most notable is Enid, with whose story Tennyson has made us all familiar. Stories from Spenser's *Faerie Queen* are characterised by the high quality of their heroines. Una and her Red Cross Knight, Britomart and Artegall, every girl should know.

lished that it has brought all feeling and impulse into harmony with itself. The strain of this constant self-control is apt to force on immature minds the question, Why should I take all this trouble to be always good? The well-trained young person who has himself well in hand is of course already ingrained with the sense of Duty. It pervades all his members, and he is ashamed when he fails—sometimes exceedingly ashamed. Others are callous and sullen. Some frankly assert a doctrine of plain egoism, and rebel. Encouragement in the one case and wise exhortation in the others—preferably at long range—these and the steady pressure of discipline by consequences are the educator's resources. But a better understanding of what duty means is the best cure for all extremes, because it enables the patient to cure himself if he will. Conscience becomes more alert on the one hand and less morbid on the other, as the ideal of Duty is understood: the response to Duty, moreover, comes to be wholesomely associated with a self-critical habit of mind. Let us now turn, therefore, from consideration of character to consideration of Duty as that which ought to be done.

Duty to be achieved needs to be understood objectively. We ought to do this and be that because we are members of a community, dependent on each other, interfering with each other and enjoying one another's society also. Being rational as well as self-willed, we can understand one another's minds, and limit our spheres of liberty so as not to interfere unfairly. Similarly we see that each should in reason take no less than his share of work and no more than his share of goods. Realising the existence of others sympathetically as comrades, reason requires us to recognise the ideal of equity—the principle of justice—as rightly binding on all. The unjust member clamours for justice to himself while denying it to another, and inversely with respect to his responsibilities. These and kindred topics

can be illustrated with much variety from common life. The character of the just man in the universal sense—*i.e.* the righteous man—should stand out clearly behind all conceptions of particular justice and other virtues as that of *the man who serves his community in proportion to his ability, and does not exceed the fair measure of his reward.* All that is involved in these two phrases there may not always be time or ability to discuss, but the spirit of fairness is easily appreciated in relation to *the two negatives* “*lazy*” and “*greedy.*” The Aristotelian idea of the reasonable mean between excess and defect can be utilised here, requiring, as in effect it does, that good reason should be shown from the facts of the case when more than the mean is required or less than the mean allowed.

Distinction should be made between the justly disposed man in the everyday political community and the just man in that just community to the realisation of which the moralisation of mankind tends. Those who live in the world to-day with a full sense of responsibility for making it better to the best of their ability are helping to bring about the just community. If every member of our world-wide community were morally zealous and fully awake to social responsibilities, the just community would be already here. Meanwhile, we must be as just as we can in the world as we have it, taking care, however, not to think it worse than it is.

To do our best in our world we must be our best. This brings us to that real duty to self which consists in the cultivation of our virtues and powers. The summit of our moral being is not reached, even by the devotion of all our energies to social service, unless self-culture is included in that service. It is not more workers but expert workers that the world needs—experts in moral goodness and social grace, as well as in trained intelligence and manual skill. Uprightness of character in particular is more highly valued

when we realise it as chief means to the social service of furthering righteousness in the world. The Ideal of Human Culture in general might here be considered, with a view to distinguishing and evaluating respectively the spiritual and material elements in it.

CHAPTER V

THE TEACHING OF ARISTOTLE

“ ‘In Justice lies the whole of Virtue’s sum.’ And herein especially is it counted as perfect virtue in that it consists in the practice of perfect virtue—perfect in that the just man can make use of it for the good of his fellow-man, and not for his own good alone.”—ARISTOTLE.

I. SOCRATES AND HIS SUCCESSORS

THE great name to be associated with the beginning of the attempt to deal scientifically with the Idea of Morality is that of Socrates, who lived in Athens in the fifth century B.C. Socrates left no written record of his teaching, but talked to his countrymen in the market-place of the city, and made them talk, to such effect that his fame as the founder of moral philosophy has been handed down to us by his disciples Plato and Xenophon, in a portrait of wise, good and great personality that will never be forgotten. Before Socrates, there were Dogmatists and Sceptics in the land, the one asserting baldly the maxims of good living, the other denying, or at least disputing, their validity. Socrates spent his time in open-air talks about the virtues with other Athenians, and in exposing, as occasion required, the various fallacies into which men of these two types respectively fell. The famous Dialogues which Plato wrote expound the ethical thought of Plato, but they are conceived in the paedagogic spirit of Socrates.

The method used by Socrates is well known and has often been parodied. He would begin by inviting the dogmatist or the sophist or the man in the street, as the case might be, to expound his idea of Courage, Justice or Wisdom; and then, in the humble guise of the mere inquirer, Socrates would, by skilful questioning, draw him on to find himself without a "leg of argument to stand on" in the end. Our "young person" in an English school will be interested no doubt in hearing examples of this process read from the pages of Plato. He will not perhaps find it an easy exercise to make up examples for himself, though it would be worth trying. In any case, it would hardly be wise to inflict on him the part of protagonist in a dialogue conducted with true Socratic rigour on the other side. Certainly every young person should know the fine story of Socrates and his martyrdom, with readings from the *Apology*, *Crito*, and *Phaedo*. It is the story of the best-known pioneer martyr—the typical philosopher martyr of all times—who died because he taught the way of Truth and Righteousness more perfectly than men would allow.

The seed sown by Socrates was brought to the fulness of its beauty and fruitfulness by Plato. The background for both is the coterie of ready-witted, nimble-tongued Greeks, who frequented the delightful open-air talking-places of Athens and were always glad to hold discourse, from their different points of view, on the virtues as they conceived them practically—on Courage, Temperance, Justice, Wisdom. One man would be always ready to expound any one of these in some narrow sense but with dogmatic unction; another would be equally ready to explain them away. These are the two perennial types of obscurantists with which, in all times, true philosophy and true religion have in their several ways—both making for one end—to deal. But in the Dialogues, as in all real life, there is also

to be found—besides the philosopher himself and his disciple, the clear young thinker of philosophic bent—that wholesome person the respectable man in the Athenian market-place.

II. WHAT IS THE CHIEF GOOD OF MAN ?

Last of the great Greek Philosophic Triad, following on Socrates and Plato, came Aristotle; and to him there naturally fell the task of writing a systematic treatise on the problem of Ethics in its entirety, as men understood it in his day. It seems advisable therefore that, for our elementary purpose, we should turn more especially to him for a reasoned exposition of the Moral Ideal regarded from the humanist point of view, as the "Hellenist" of all ages regards it, namely, as an end in itself—the chief good, the *summum bonum*—towards the realisation of which all moral action is directed.

The book called the *Nicomachean Ethics* of Aristotle opens with the statement that "all moral action, that is to say all purpose, no less than all art and all science, would seem to aim at some good result. The chief good has therefore been defined as that one end at which all human actions aim." Rather indeed it might be said "at which in the judgement of right reason they ought to aim." But this qualification we come to specifically later. At the outset our philosopher does not assume either "right reason" or the little word "ought."

"What, then," he asks, "is the chief end or good of man?" A scientific knowledge of it, whatever it is, cannot but have a critical influence on the life of nations, as well as on that of persons. It would seem therefore to be the object of "that art which is the master art . . . the art political." Hence it follows that we should seek to attain this scientific knowledge of the chief good, not merely each for himself

alone, but in order to facilitate its attainment by all our fellow-citizens.

Now, since all human purpose—all deliberate conscious action—seems to aim at some good result, it would seem that the chief good is that one end for which all other ends are sought as means; so that it is in fact the one end at which all conscious deliberate action aims. We may put it thus. The normal human being, so far as he acts with deliberate purpose, *i.e.* with full consciousness of the result towards which his actions tend, aims and must aim at some result which he holds to be good. Whatever, then, he holds to be his chief good—the good to be preferred before all others—that it must necessarily be his chief end or aim to secure. Conversely, and this is the proposition on which Aristotle lays stress, the chief good for each man is that one end at which all human conscious action aims, if indeed there be any one such end. *The Good is found when the end of action is discovered—the object which every man strives to attain.*

This identification of man's chief end in action with man's chief good in feeling is one of the main turning-points in Aristotle's system of ethical thought. Let us try to see more clearly what it implies. Various effects are wrought in a man's self-conscious life, partly by his own acts, and partly by the action of circumstances. Some of these he holds to be good and others evil, meaning that they are good and evil respectively, considered as desirable or undesirable conscious effects in him. That which of deliberate purpose he desires he calls his good, and the contrary his evil. His chief good, at any time, is that which of deliberate purpose he desires most, that in comparison with which all other goods are negligible, unless they can be used as means to attaining it.

It is obvious, however, that his chief good in this sense is only the realisation of the best idea that he personally

can form of what is above all else good for a human being as such. His actual idea of the good or desirable is limited by his experience, and by the limits of his natural endowments, his good sense, good feeling, self-control and sound intellect. And so, though he believes in the idea he has of his good in the sense of acting upon it without hesitation, he could not, without a breach with his own common sense, pretend that it is a perfectly adequate idea for all members of the human race. In particular, his idea of the good for man as man is limited so long as he considers the matter only from his own individual point of view.

Nevertheless, it may be said that, though each man's idea of that state in the realisation of which his good consists is only an idea true for him, the actual condition of consciousness which results in all those who have what they deem to be good, or who are on the way to obtain it—this actual condition has a common character in all. Their desire is satisfied: they are happy. Hence it may be said of human beings universally, that men find the highest good of which they are in search when they find Happiness, and that the Good therefore is Happiness. This is what Aristotle does say at this point in the argument.

“Happiness is clearly a something complete in itself and all-sufficient, forming the one end of things done by man.”

“But still,” as he goes on to add, “to say nothing more about happiness than that it is the greatest of all goods is clearly but little better than a truism, and *one seems to yearn for a yet more exact and definite account. This we shall most probably obtain from the consideration of what it is that man as man has to do.*”

It is not indeed difficult to see that there would be a fallacy in the argument identifying the Good with Happiness if the matter were allowed to rest at that point. It

is not the same thing to say that the finding of the Good is the finding of Happiness, as to say that the search for Happiness is the search for Good. *Good is not found by seeking and finding Happiness: though Happiness is found by seeking and finding Good.* The original question remains in effect unanswered.

But a step forward has been taken, and we ask our question again in a new form: "What is it that man as man has to do?" For, as in the case of flute players, and of sculptors, and of all craftsmen, he says, "and indeed of all those who have any work of their own to do, or who can originate any special train of action, it is in this, their especial work or function, that their chief good and greatest welfare lie, so too it ought to be in the case of man as man, if as man he has any special functions of his own."

Man's chief Good—though he does not always know it as such—is his own achievement of his chief end. So says Aristotle, thus directing our thought away from the cravings of sense in the individual towards contemplation of the objective activities which men are found, as a matter of fact, and for their own sake, to pursue. Men labour for honour, for riches, for power: is one of these the chief good? No, they are goods indeed, but not the chief good; for none of them is all-sufficient, nor do they fulfil the condition of a chief end that it is chosen always as an end, and never as a means. The end we are in search of has a wider reach and a more universal application to mankind than any of these. Aristotle finds it in what he describes as "*a life of free moral action belonging to that part of us which possesses reason, and which may possess it, either as being obedient to its commands or as properly exercising it in consecutive thought.*" And so we reach the conclusion that, *just as a harper's work is to play the harp, and the work of a good harper to play it well, so the function of man as man*

—man's work as a human being—is to live a certain kind of life consisting in an activity of the soul which expresses itself in moral action consciously accompanied by reason.¹ And furthermore, “the function of the good man is the doing all this well and perfectly, remembering that it is its own excellence alone that causes each thing to be well and perfectly completed.” And so the conclusion is reached that the chief good of man consists in an activity of the soul such that the essential conditions of its excellence are realised by means of that activity.

This is the main conclusion so far. For our purpose it is probably better not to distract attention from it as a central idea by detailed consideration of the minor qualifications which Aristotle adds to it. The chief good of each man is the realisation of his personality as a moral agent in its perfection. This is the true end of all his moral activity. So we might put it, and so no doubt it is from the purely self-regarding point of view. Ethics is at one with religion in being capable of much fine development from that point of view. The Hebrew psalmist's prayer for pure hands and a clean heart, the Christ-like hunger and thirst after righteousness, spring from the same high source in human nature as the Greek philosopher's earnest quest for the life of the soul in accordance with the essential conditions of its own excellence.

For Ethics there is, as well as for Religion also, “a more excellent way,” whether we enter it in the spirit of social service or in the spirit of neighbourly love. But to this subject we shall return later, when we come to consider the coherence, or defect of coherence, that seems to obtain between Virtue as Personal Perfection and Virtue as Social Goodness in Aristotle's scheme of ethical thought.

¹ Farther on in his exposition he distinguished this sharply from the same action as arising from amiable disposition merely, without consciousness of right.

Meanwhile, the student, young or old, has much to learn by following him along a road with which it would be well for us all to be better acquainted. And so we pass on to the discussion of virtue—that “excellent activity of the soul” with which happiness has been identified—and to consideration of its various manifestations in the particular virtues. This subject is treated in Book I. chapter xiii. and in Book II. of the *Nicomachean Ethics*.

Chapters viii. to xii. inclusive, dealing with the causal relation of virtue to happiness, should not be passed over without some consideration. It is indeed admitted that, for perfect happiness, a man’s life needs moderate good fortune, and this is dependent also on the happiness of his friends and on the welfare of his country. Nevertheless, in time of darkest trouble “true nobility shines out,” he says, “when a man bears calmly many and great misfortunes, not through dulness of feeling, but from true high breeding and greatness of spirit.” And again he says: “No one of the really blessed can ever become wretched, for he can never do what is hateful and bad. For we hold that the really good and prudent man will bear all changes of fortune with good grace, and will always, as the case may allow, act most nobly; exactly as the good general will use such forces as are at disposal the most skilfully, and even the good cobbler will, out of such leather as he may have, make the most perfect shoe.”

That the virtuous man is happier than he would be under the same circumstances if not virtuous admits therefore of no doubt. So, though no man who has great misfortunes can be called happy, it is nevertheless true that, *in so far as a man’s happiness lies in his own power, he secures it by living as virtuously as he can, and thus developing towards perfection of personality.* We may therefore rest assured that, although virtue alone is not necessarily happiness, it is just that greater part of happiness practi-

cally identified by Aristotle with the chief good, which each person can set before himself as the chief end to be pursued by him.

III. VIRTUE AND THE VIRTUES

What then is that excellence of life and character which men call Virtue. Since it is concerned with the activity of the soul, we must first consider the nature of the soul as consisting of a rational and an irrational part, the latter again consisting of two parts, the first of which is common to man with all living things, and does not concern us here. The other element of the irrational soul, though devoid of reason in itself, nevertheless partakes of reason, because it is capable of being moved by reason and of becoming obedient to its commands: it may, therefore, in a certain sense be called rational. Hence "it follows that the rational element in us will have two parts, the one in its own right possessing reason in itself, while the other is obedient to reason, as a son is to his father. And, in accordance with this division, *we can classify the virtues, calling some of them intellectual and others moral, philosophy, appreciation and prudence being excellences, or virtues, of the intellect, while liberality and temperance are moral virtues, or virtues of the character.* For, when speaking of a man's character, we do not say that he is a philosopher, or a man of quick appreciation, but that he is gentle or temperate. And yet we none the less praise the wise man also for his state of mind, and understand by virtue a praiseworthy state of mind."

The consideration of the intellectual virtues is postponed to Book VI. It is necessary indeed to consider the moral virtues first, in order that we may the more effectually realise their dependence for direction on that intellectual virtue which Aristotle calls prudence, the nature of which

is perhaps more apparent to us under the name of practical wisdom. In the analysis to which it is subjected in Book II., virtuous life is shown to be life in accordance with right reason. If reason itself then be defective, how is virtue to be realised? Intellectual virtue is therefore a necessary part of that study of virtue to which the philosopher invites his readers—necessary not only for its own sake, but in order that the more familiar subject of moral virtue may be properly understood.

But our immediate concern at this point is moral virtue, as obedience to reason in general terms. This is at first to be studied inductively in the particular virtues, such as bravery, temperance, liberality, which all men praise. Any young student whose interest is aroused will take pleasure in reading Book II. for himself. Let him read it just as it stands, with all its reasoning, wealth of illustration, and lucid inductive reasoning. At the end, he may have two ideas—both good ones, however—rather more prominent in his mind than, in comparison with other ideas, they should be. One of these is the idea of each virtue as a particular habit, which is true in a sense, but may be so stressed as to conceal the dependence of all virtues on the central impulse to virtuous activities of all kinds, which Aristotle certainly does not overlook. The second is the famous Doctrine of the Mean—the idea of each virtue as a mean state between two extremes of vice, one of which manifests excess and the other defect of the quality concerned. Thus, for example, courage may be regarded as the mean between cowardice and foolhardiness, or, better still, liberality as the mean between prodigality and stinginess. This is a useful and illuminating idea, but it is not, by any means, the main truth of the matter as Aristotle himself expounds it. As a means to the study of each virtue descriptively it is very useful. It is not intended to take the place of an explanation.

For our purpose there is something to be gained by letting the students read the chapter as it stands for themselves, after—perhaps in some cases also before—we discuss the subject with them, either as it is set out or in an order of thought which is probably more natural to them and to us, and more immediately profitable also, since it keeps the essential character of moral virtue in the foreground all the time.

What is that essential character as our philosopher expounds it? *Moral virtue is essentially that excellence of personal disposition which obeys the voice of reason with readiness and ease on all occasions.* The man of ripe moral virtue is he whose natural desires and impulses are so balanced, controlled and attuned in accordance with reason that they do not “kick against the pricks”—do not resist that impulse of reason, or conscience as we would call it, to follow the course that ought to be followed. Wisdom finds the course, a certain impulse towards right being, however, presupposed, and moral virtue pursues it: Temperance, Liberality, Courage—all the moral virtues—are shown in a character so balanced on the one hand, while moderated and reinforced on the other, that it easily and naturally endures pain, abstains from pleasure, gives of its goods, and acts in general just as much or as little and in the manner that, under all the circumstances, accords best with right reason. The virtuous man, according to all moral philosophers, does what is due to the occasion—what ought to be done. With Aristotle it is reason, rather than conscience—which is not quite the same thing—that directs the right manner and the right amount: but it should be noted that in the presupposition, already mentioned, of a certain impulse towards right which co-operates with reason, we see quite clearly that dominant note of personality—the imperative sense of duty—which is the supplement of reason, in the composi-

tion of conscience.¹ The cultivation of conscience as we moderns understand it comprises two factors:—(1) the education of reason, by means of experience, study and reflection on moral problems; (2) the education of the duty sense practically, by constant practice—with no exceptions—in obedience to reason, or, as it may well be, some larger faculty of moral judgement of which reason forms a part. The Greek philosopher serves the modern Christian student well by directing attention to moral forces which we are apt to under-estimate, as, for instance, by laying stress at this point on reason in co-operation with the impulse that makes for right, informing it and directing its imperative energy into the right channels of voluntary action. *A really unintelligent person cannot be thoroughly good, unless he becomes at the same time more intelligent, as he very well may, and probably will become if his search for the way of goodness is resolute enough and keen.* The hunger and thirst after righteousness involves in its operations the hunger and thirst for knowledge also, so far as moral wisdom requires knowledge. This is especially true with respect to the virtues of Truth and Justice, but it is not limited to these. There is no moral snare so dangerous as the self-satisfaction of the merely well-intentioned men: there are perhaps few moral quagmires that may not be reached by a road that is pleasantly paved with good intentions. Intellectual virtue, no less than moral virtue, needs to be cultivated, and this not only in respect of its application to particular moral virtues, but as an essential element in the excellence of the soul's activity throughout. *No man can be*

¹ The modern Christian lays all the stress on the imperative impulse and calls it conscience, but distinguishes between an enlightened and an unenlightened conscience. The ancient Greek laid stress first on the enlightening faculty, calling it reason, and qualified it as practical in so far as it either was combined with or in its very nature implied that impulse to action of which Aristotle speaks.

morally sincere through and through who will tolerate in himself any truce with intellectual insincerity.

IV. HOW VIRTUE IS ACQUIRED

The general character of moral virtue is so far clear. Can a man acquire virtue, and, if so, how? That some persons—men, women or children—by natural disposition are less virtuous in various ways than others is an obvious fact. Can they, in any one of these ways, develop their natural disposition to the level of the corresponding virtue. Yes, we are told, every man can, indeed, become virtuous, but only by the practice of the virtues he intends to acquire. And if any one objects that the practice of a virtue presupposes the existence of the virtue, the answer is plain. Any one who has learned to play on the piano understands the difference between the painstaking practice of a piece of music carefully read and strummed out, note by note, and the performance of the same piece as the expression and free exercise of that inner disposition which is acquired when the performer is said to know the piece. Each virtue, likewise, is practised by repeated performance of the corresponding virtuous deeds—practised it may be with painful effort—before the inner disposition which leads naturally to its easy exercise is formed; and the series of such acts of virtue tends towards the formation of the inner disposition which in the end becomes autonomous. At first the virtuous deed—say telling the truth to one's own disadvantage—is done by an effort, in obedience to some deliberate motive other than the disposition to be acquired. That other motive—the governing motive—may be an ideal of conduct, whether developed from within the mind or imposed or suggested from without. It may be an ideal only half accredited in respect of authority, but just influential

enough to turn the scale. Such contributory motives and others it is necessary to bring into action again and again till presently the tendency to act in the particular way becomes habitual—the virtuous disposition is formed. And the test of its formation is the disappearance of all sense of effort in the deeds, the appearance on the other hand of pleasure in doing them. Briefly, and in general, *we make ourselves do what we think we ought to do, and so train ourselves to a natural habit of action corresponding. We train ourselves to perfect truthfulness—a fine and difficult virtue—just as a clumsy man trains himself to ride a bicycle.*

“The virtues we acquire by previous practice of their acts,” says Aristotle, “exactly as we acquire our knowledge of the various arts. For in the case of the arts, that which we have to be taught to do, that we learn to do by doing it. We become masons, for instance, by building, and harpers by playing upon the harp. And so, in like manner, *we become just by doing what is just, temperate by doing what is temperate, and brave by doing what is brave.* And to this the practice of States bears witness, for lawgivers make the citizens virtuous by a course of habituation. . . . *And moreover it is from and by acts of the same kind that all virtue has both its development and decay exactly as has all artistic skill.* For it is by playing upon the harp that men become either good players or else bad: and of masons, and indeed of all other craftsmen, the same rule holds good.”

V. THE MORAL VIRTUES DESCRIBED

The special moral virtues may thus be regarded as habits to be acquired by the practice of the acts in which they express themselves when the habit is formed. “After what fashion then are we to mould our acts,” he asks, “in order to determine rightly the character of our habits?” That

they are to be in accordance with right reason may be safely assumed, he says, but he does not proceed, in the first instance, as one might expect, to pursue the enquiry further on these lines. The good man, who is also the plain man, answers it in this sense practically every day, by simply doing on each occasion just what he knows he ought to do—thus obeying right reason in all the affairs of life—and so developing, by practice of their acts, all the virtuous dispositions for which the circumstances of his life give scope. Happy is he whose life abounds in abundant opportunities of well-doing. The wise child, like the wise man, will not neglect them.

Aristotle, however, invites us rather to study at our leisure, in the first instance, the characteristic contrasts in the quality of their conduct by which the virtuous man is distinguished from his opposite, the vicious man; and this we are to do in order that we may be able, by acting as the virtuous man acts, to acquire his character in due course. We make a careful study of the type, and regulate our actions in accordance with it. We behave after the manner of him who is brave, of him who is temperate, of him who is liberal, and of him who is kind. We "put on" the character of the virtuous man, in fact, by intelligent imitation of his conduct. And the first point we are called upon to note in our study of the type is that in virtue, as in all human matters, excess and defect are alike prejudicial. Too much and too little food alike destroy our health. So too is it with temperance and bravery and all the other virtues. "For he who shuns all danger and never bears a bold front becomes a coward; while he who never fears anything at all, and enters upon every venture, becomes foolhardy." In each case, wise training in the opposite course of action, neither avoiding danger too much nor despising it too little, would have resulted in approach, at least, to the character of the reasonably brave man.

*The general descriptive idea is that the virtuous man expresses his virtue in a certain habitual balance of character, so that his mental attitude with regard to objects of pain and fear, pleasures, spending, giving, receiving, and so on, is always describable as a mean between two extremes.*¹ Virtue consists in the observance of this mean: *the two extremes of excess and defect are vice*, though generally one is more vicious than the other, as, for instance, in the case of temperance the excess and in the case of courage the defect. The brave man is in a mean between the coward and the foolhardy of which the former is the more contemptible. The temperate man is in a mean between the profusely self-indulgent, intemperate man and the defective, though somewhat blameless, man who is unnaturally insensible to innocent enjoyment. Thus also the liberal man is in a mean between stinginess and prodigality: he is moderately disposed to give, and therefore ready at once to give when he ought, and ready also not to give when he ought not. In general, as we might put it, the virtuous man, from this point of view, is the man disposed to do what he ought in reason to do, because, while sufficiently sensitive to natural pains and pleasures, he is not by nature, or has trained himself not to be, under the dominion of either. He has attained to a balance of natural disposition which lends itself instinctively to rational self-control.

Aristotle traces this principle of the mean over a considerable range of human activity, showing how it applies even to the minor graces of courteousness, of wit, of due balance between reserve and sincerity in social converse. Very suggestive his treatment of it is, although, as already indicated, it would be a mistake to suppose that Aristotle regarded it as much more than a useful

¹ But it is imperative to realise that the Mean, considered as Value, is *Absolute*. This fundamental point is often overlooked. Cp. Bosanquet: *Gifford Lectures*.

practical formula for expressing well, and thus illuminating, a *genuine educational truth that virtue is gained largely by the avoidance of extreme courses in the suppression or indulgence of natural feeling and impulse.* More especially we are concerned to avoid that one of the two extremes which is more opposed to the mean than is the other. Intemperance is in general a greater danger than asceticism, cowardice than foolhardiness, stinginess than liberality. We must consider, moreover, "towards which extreme we ourselves are the most inclined to drift." Different persons have different bents, the test of which is the pleasure or pain we feel on yielding to or resisting them on each occasion. *He who aims at the mean must steer his barque wide of the course towards which the current of his natural disposition draws him:* the open-handed man must beware of subscribing too much, the close-fisted of contributing too little.

The cardinal practical doctrine of the *Ethics* is that virtue consists in the activity of a life which is in harmony with reason, whence it follows that the special moral virtues which predispose to reasonableness consist in a moderation of impulse and desire which is to be distinguished, on the one hand, from the slowness that hampers, and, on the other hand, from the violence that obstructs the course of rational purpose. It should be noted too, that, both in respect of educational procedure for the furtherance of virtue and in appraising the deeds of the virtuous man, the mean of action itself has necessarily to be determined by the idea of what is absolutely reasonable, or due, as befitting the occasion.

Among all the other moral virtues courage and temperance stand out as cardinal. On his possession of these it depends whether a man will be able to endure pain and fear, to forgo pleasure, when he ought and in the right degree. Now, since the impulse to avoid pain and the

impulse to seek pleasure—both being most useful and in their right measure and place essential to life—are also the two most powerful rivals that right reason has, it follows that the moderation of these two impulses is the fundamental mark of the morally disposed man. The mind that can control desire and fear is a mind naturally subject to rational motives, and therefore to right reason if the mind be also wise. Thus there arises before us the Greek Triad of Personal Virtue—the moral man's equipment for life—Courage, Temperance, Wisdom.

But we have not yet considered Wisdom, and perhaps it will be wise for us to take that subject next, thus diverging somewhat from the order adopted by Aristotle. We have dealt so far with the subject matter of Books I.-IV. inclusive; and of these it may be said that young students should be encouraged especially to read Books II. and IV. individually for themselves. Much of Books I. and III. may be spared them. The proposal now is that, in our anxiety to understand more clearly what this right reason which regulates moral virtue really is, we should turn at once to the study of intellectual virtue in Book VI., and so leave Book V., which deals with Justice, the crown of all virtue, to fill the place of honour at the end.

Of the remaining Books it is not proposed to say anything here, except to recommend the study of friendship in Book VIII.¹ as good subject matter for class-room conversation, private reading, or a general lecture.

VI. INTELLECTUAL VIRTUE: ESPECIALLY PRACTICAL WISDOM

In what does the rightness of right reason consist? How are we to secure it? Part, at least, of the answer to

¹ It may effectively be taught concurrently with Kipling's "Thousandth Man."

this question we may expect to find in that discussion of intellectual virtue to which we now turn. As Aristotle says at the beginning of Book V., "we must further seek a definite statement as to what this right reason is, and what are the limits which it prescribes."

We need not here concern ourselves with the Aristotelian division of the soul into parts, nor with the discussion of the intellectual virtues pertaining to the speculative part—intellectual excellence, as we might describe it, in Science and Philosophy. Our concern is with the operations of what may, from our point of view, be called Practical Reason, that is, reason as involved in moral action. Now we have already seen that moral virtue is a formed state of purpose. We have seen also that purpose is impulse towards an end accompanied by deliberation, which is the analysis of the end into its means, so that by the achievement of the means the end may be obtained. Virtue requires therefore:—(1) that the end towards which our impulse is directed should be approved by right reason; (2) that the analysis of the end into its means—the choice of means—should be correct; and (3) that the morale of the man should be so harmoniously balanced as to be readily obedient to the impulse. "Thus, all moral action originates in purpose," he says—"that is to say, in the choice of means to a given end, not in the mere conception of an impulse towards that end—purpose consisting in impulse towards an end, followed by an analysis of that end into its means, and the adoption of those means in action." "Free action whether for good or bad," he says, "is inconceivable without, on the one hand, reason, and, on the other, a certain definite bent of character. And in like manner, action never originates in mere analysis, but only in that analysis of a desired end into its means which all action involves." Failure in practical wisdom, it should be noticed, may occur in any one of three ways. The man

may fail to have sufficient strength of impulse towards the right end, or he may not have sufficient intelligence to discover the right means to that end, or he may fail simply in executive will-power to carry through the action of bringing the means about. It is in the second case that the failure is in practical wisdom strictly. The failure of the impulse towards the right end corresponds, it would seem, to what we call conscience in the abstract.

At this point Aristotle reverts to his favourite comparison of progress in Art with progress in Virtue. He makes an important distinction as to which much more might be said. The artist achieves his work, not solely because he knows the means, and has the skill by which it is achieved, but because he has also an ulterior end in view—the creation of his masterpiece; “so that the work itself is not an absolute end, but is subordinate to, and dependent upon, a something beyond itself. But moral action,” he goes on to say, “is, in itself, an absolute end—the end of action being nothing more than that it should be done well, and the impulse having no further aim than this.” In other words, the virtue of the virtuous man is an end in itself to him, which is of course true; but, if we accept the second part of the sentence also, it is the only end towards which his impulse of virtue is directed. This is a position which seems to leave all the problems of virtue on its social side out of account for the time being. We shall return to its consideration, however, in the next section when we come to deal with Justice. Meanwhile, it should be noted that the distinction between the object matter of art as production and of moral action as its own excellence holds good up to a certain point. It becomes, however, the more intelligible when we reflect that the growth towards moral excellence which all practice of moral activity implies is a permanent gain to the individual’s character and a consequent benefit to the community of which he is a member. The

production of that benefit to the community presents some analogy to the production of the artist's masterpiece.

The virtue of Wisdom may be ascribed to those who are proficient in any one of the "five instruments," by aid of which the soul arrives at truth—art, deductive science, induction, philosophy, and prudence. This last named it is that concerns us here. To us it is more familiar under the name of moral or practical wisdom. The prudent man is he who can analyse ends of moral action into their means. In particular, he is thus enabled to discern and adopt the right means to those ends which are good and expedient for himself. A statesman, however, is accounted prudent because he can see what means are conducive to the ends of the State or of mankind in general. *Thus Prudence is in fact wisdom applied to the realisation of practical ends and especially moral ends.* For our purpose it is better to call it Practical Wisdom, that term being more readily and unambiguously intelligible to the modern mind. And we may add it under the name of Wisdom simply to make up the Greek Triad of Virtues—Courage, Temperance, Wisdom, these three.

We have seen how moral and intellectual excellence are mutually interdependent, so far as practical wisdom and moral virtue are concerned. The right choice of ends in the operations of practical wisdom has been traced to the central impulse towards virtue which we call conscience or the sense of duty. On the other hand, the steady operation of the moral virtues has been shown to depend for guidance on the activity of practical wisdom in discerning the means appropriate to those ends. The philosopher's quest for an answer to the question, "What is the chief end of man?" seems at this point to be complete. In the result, we find ourselves contemplating as the final end of his virtuous activity the perfection of the individual by the development of all his moral and intellectual qualities. But the individual,

seeking to realise all the virtuous possibilities of his nature for their own sake and for his, with no reference to the effect upon his comrades and the community to which he belongs, is not what we mean—nor was it what Aristotle meant—by the virtuous man. His study of virtue is not complete without that enquiry into the nature of Justice and Injustice, which is the subject of Book V.

VII. JUSTICE, ESPECIALLY "PARTICULAR JUSTICE"¹

We turn to this Fifth Book for the discussion of the great social virtue, and are, perhaps, somewhat disappointed that it does not, at the outset, seek to demonstrate the coherence of social and personal virtue in root-motive as well as in practical effect. Book V. begins *de novo* with the simple statement:—"Next follows the consideration of Justice and Injustice." We find, however, that provision is made later for considering the relation of social virtue to personal virtue as the perfection of the individual. Two kinds of Justice are distinguished, Particular Justice and Universal Justice; and it is under the name of Universal Justice that the whole problem of personal virtue is reopened in respect of its normal exercise in all a man's dealings with his fellow-men.

By Particular Justice we are to understand the virtue of justice in the ordinary sense of the word—the habit of giving, the disposition to give, to each man that which is his due. It is, of course, evident that our practice of justice will vary as our ideas of what is due vary; but in all cases the just man acts up to his ideal of what is due, and seeks also to bring his ideal into conformity with right reason. He seeks to make himself indeed a "prudent" no less than a well-intentioned judge, and takes pains also to make

¹ The teacher will do well, in handling this thorny topic, to collate Aristotle's treatment of it with Rashdall, Mackenzie and Hobhouse.

himself fully acquainted with the facts. It should be noted that intellectual virtue in general here plays a very important part: sound information skilfully handled and a good sense of relative values are needed. No man can be just who does not measure and weigh.

Particular Justice is of two kinds, distributive and corrective. The first regulates the distribution of goods, honours, etc., as rewards or payments: the second regulates the award of punishment for wrong done. It is clear that distributive justice implies a standard of distribution—a principle of proportionate award—as when rewards are distributed to soldiers in proportion to their merit, or when aid is given to the sick and suffering in proportion to their need. Our ideals of justice vary according to our ideas of the standard of distribution and the appropriate law of variation. In all times the two examples given would apply to armies and hospitals respectively; but when we come to apply this principle to such matters as taxation in States, mutual assistance in a family, and charities of all sorts, persons equally just of intention may differ in judgement much. "For all men are agreed," says Aristotle, "that a just distribution must involve reference to some standard, but are not agreed as to what that standard ought to be; democrats asserting that the standard ought to be individual freedom, while oligarchs propose wealth, others noble birth, and true aristocrats personal merit." And he goes on further to explain that, in all things that are capable of numerical expression, the principle of award involves an equality of ratios. For example, as the merit of Achilles is to the merit of Ajax, so must the need of Achilles be to the need of Ajax. The difficulty in such a case obviously consists in probable diversity of opinion about the nature of the quality to be measured as merit: is merit to be assessed in terms of deeds achieved, or wounds endured, or courage shown in face of overwhelming odds?

Other kinds of difficulty beset other cases, the most interesting and important of which, from the modern point of view, is the problem of justice in questions of taxation. The poll tax of old times was the most unjust tax imaginable: no principle of proportionate distribution, good or bad, appeared in it. There was a time too when it was thought fair to tax men in proportion simply to their incomes, taking £100 from the man with £1000 a year, and £10 from him who only had £100. The increase of good sense, fellow-feeling and arithmetical knowledge has long since destroyed this fallacy: the principle of equality of sacrifice was expounded by the nineteenth-century economists, accepted by statesmen for the regulation of the income-tax, and adopted, more or less, as a controlling principle in determining the imposition or remission of taxes on commodities. It can not, however, be claimed for any nation that approach has as yet been made to scientific accuracy in the attempts made to equalise the sacrifices of the taxpayers. It is something, however, to have established the principle that, unless there is special reason to the contrary, luxuries, rather than necessities, should be first subjected to taxation.

With respect to Corrective Justice, Aristotle reflects and, after his manner, expounds that ancient ideal which was probably once common to the Aryan peoples in the western world. We recognise in his description the "were-gild" of the old Saxon customs, the "eric fine" of the Irish Brehon Law. The object of corrective justice, he tells us, is to produce equality between the wrong-doer and the person wronged. "If A has committed and B has suffered a wrong, or if A has injured and B has been injured, the law only looks to the actual net result of the injury, and draws no distinction between the parties. So that this kind of injustice is one which involves an inequality, which inequality the juror endeavours to equalise." In other

words he assesses the damages, and decrees that A shall give to B the equivalent of the injury according to his judgement. Thus, restitution being made, equality is re-established: the two litigants are "quits." This view regards all crimes as injuries and treats them all, as thefts within a family circle would generally be treated in these times, by making justice aim not at mere punishment so much as at making good the loss to the injured at the expense of the person who injured him. The just man is always ready of his own accord to do this, should it appear that he has, in thoughtlessness, done any wrong to any man. This kind of punishment for the unjust man may therefore be regarded as a kind of compulsory practice in virtue from which, if he be wisely treated otherwise, good educational consequences will ensue.

Corrective justice, in the guise of "exact retaliation," blow for blow, is condemned by Aristotle, though not perhaps on grounds that appeal strongly to most of us. At any rate, whatever may be said for or against the old Aryan custom of atonement by compensation as the law of the land, its principles might, as already hinted, be applied with considerable advantage more freely to the adjustment of disputes and grievances in families and schools.

Thus Aristotle adds the fourth virtue—the great social virtue of Justice—to the triad which was evolved from the original definition. Since man is a social being, living in company and competition with other men, it is part of the excellent life of the soul in accordance with reason that a man should deal equally as between himself and other men.

Courage, Temperance, Wisdom, Justice: these are the cardinal virtues as the Greeks conceived them. We note that, whereas the first three are the three essentials of capable, vigorous personality, the fourth is the virtue on which the harmony of social life—outside friendship—depends. Friendship, or rather friendliness, is also a virtue, the entire absence of which in any human relationship

deprives all other virtue of its charm. But the idea of it as a definite virtue is essentially characteristic of the Christian ethical ideal. We know it under the name of Love or Loving-kindness—Charity—friendly fellow-feeling as towards all other men.

VIII. UNIVERSAL JUSTICE. RIGHTEOUSNESS IN ITS SOCIAL ASPECT

We pass on now to our last section, turning back to the earlier pages of Book V., which deal briefly with the conception of personal virtue in its application to men's dealings with their fellow-men. This is what Aristotle calls Universal Justice, first identifying the just man in this sense with the law-abiding man, *the term "just" being applied* as he tells us, *to "all such acts as tend to produce or to preserve for the body politic either happiness as a whole or any of its constituents."* And hence the law orders us to act as does the brave man—as, for instance, "neither to desert the ranks, nor to fly from the fight, nor to throw away our arms; and to act as does the temperate man"; and so forth as regards all other virtues and the vices corresponding. "*Thus, then, this kind of justice may be regarded as perfect virtue—virtue, that is to say, not viewed abstractedly, or as regards the individual alone, but as regards the individual considered in relation to his fellow-man.* And hence it comes that justice is oft-times held to be noblest among the virtues:

Not evening star nor morning star so fair.

And again, as the proverb says,

In justice lies the whole of virtue's sum.

And herein especially is it counted as perfect virtue, in that it consists in the practice of perfect virtue—perfect in that

the just man can make use of it for the good of his fellow-man, and not for his own good alone."

Students of the Old Testament will observe that this is the sense in which the Psalmist and the Prophets speak so often of the "just man," meaning the righteous man, the man obedient to the law of God, obedient therefore to the law of Moses, in which the Hebrew ideal of God's law was expressed. *The virtuous man as the just man in Aristotle's scheme of ethical thought is as the "man that walketh uprightly" of whom we read in Psalm XV.*

Thus the virtuous man on the one hand seeks and finds his own chief good in that excellent life of the soul which is virtue; but, in so far as he lives it in action directed towards his fellows and the body politic as a whole, he is the just man and the law-abiding citizen. His justice in this sense, *i.e.* his righteousness, is distinguished from his virtuousness by laying stress on his character as serviceable in the public interest, producing conduct which contributes to the common good. And as the common good is the object of the law, the righteous man is also normally the law-abiding man. In relation to this object his virtue manifests—and finds also opportunity to develop—itself. Thus good laws well administered make good citizens and to a large extent good men.

This is as far as Aristotle goes in the development of this line of thought. He comes very near to finding in devotion to the common weal that powerful objective motive and guiding light to right reason which we have missed. But he does not press the discovery home. He does not find in the desire for realisation of social ends the main stimulus and source of the good man's virtuous energy. Wise, brave, temperate, just, his virtuous man leads indeed an uncorrupt life, he uses no deceit in his tongue and does no evil to his neighbour. So he shows forth his virtue in a righteous life, obedient to the law and serviceable to the community.

And we cannot but say to ourselves that, if all this virtue is going to endure in foul weather as well as in fair, surviving cruel loss of goods and home and friends and reputation, enduring all things even unto death, the motive power at the heart of it would seem to imply as a rule more capacity for passionate self-devotion to some object not himself than has been allowed to appear.

Social virtue in itself is by no means undervalued by our philosopher. At the outset we saw how he esteemed it a duty that we should seek to attain scientific knowledge of the chief good, not merely each for himself alone, but in order to facilitate its attainment by all fellow-citizens. He claims indeed that the object of his enquiry is the object of "that art which is the master art—the art political."

IX. THE HIGHEST HAPPINESS IN CONTEMPLATIVE ACTIVITY

The subjects of Books VIII. and IX. need not detain us here, though they contain a very instructive treatment of friendship. It does seem necessary, however, to say something about that ideal of happiness in the highest sense to which the argument in the first six chapters of Book X. leads up. "It only remains," he says (Chap. VI.), "that we should give a sketch of happiness, inasmuch as we make it the end and consummation of all things human." He goes on to maintain that happiness consists essentially in some form of activity, and must therefore be an activity which is good and choice-worthy for its own sake and not necessarily also for the sake of something which follows from it. This quality of all-sufficiency, it is observed, seems to belong to all virtuous acts. We have pleasure in the virtuous activity apart from all results. Happiness is therefore defined as consisting "in an activity wherein virtue is consciously

manifested," and it is said to follow "as a matter of course that the virtue thus manifested" (*i.e.* in the most perfect happiness), "will be the highest that we possess; or that, in other words, it will constitute the highest excellence of the noblest of our faculties." What then is this highest excellence?

Something in our nature there is, so he reasons, which "seems to rule in us and to take the lead and to occupy itself with the consideration of what is noble and divine, either as being a something absolutely divine in itself, or as being the most divine element in man. The activity in which this part of ourselves so manifests itself, that the essential conditions of its own special excellence are fulfilled, will constitute finally perfect happiness." And this activity he identifies with the contemplation of abstract truth. Such contemplation is said to be "the highest possible activity," inasmuch as reason is the highest of our faculties, and the objects upon which reason exercises itself are the highest of all objects of thought. It is maintained, moreover, that philosophic speculation is the most continuous and also the most pleasant of all activities. The pleasures of philosophy are "wonderful for their purity and for their certainty," and the pleasure of the pursuit increases as progress in enquiry is made. Then, as to the all-sufficiency of these pleasures, the philosopher can exercise his activity, although absolutely secluded from the society of others: he is of all men the most absolutely all-sufficient in himself.

In respect of all these tests, each of which is fully considered, the philosopher is shown to compare favourably with the warrior and the politician considered as types of those who exercise the virtues of political life. And so we reach the conclusion that it is in the activity of philosophy, and only in it, that there "is to be found (1) absolute self-sufficiency, (2) the possibility of perfect leisure, and (3) an

entire absence of care so far as compatible with the conditions of human life." Indeed, as he judges, "each and all of the essentials of perfect blessedness" are to be found in it. And again he refers to the divine element in man as that which enables him to lead this life which is higher than human. "Since, in other words," he says, "the reason is a divine thing if contrasted with human nature as a whole, the life of reason will also be divine, as contrasted with the ordinary and human life. Nor ought we to follow the advice of the old saw, 'Let not man meddle with great matters which are too high for him,' but rather, so far as in us lies, to act as if immortality were our share, by seeking in everything that we do to lead a life in conformity with that part of us which is highest and best. For, although physically it may be insignificant, it is none the less far more powerful and far more precious than is any other part of our nature. In this part, moreover, it is that the true self of each one of us would seem to have its place, since a man's self is identical with that which is supreme in him, and most precious. Strange, indeed, would it be, were a man to choose, not the life which is peculiarly his own, but the life of some other kind of being. And here, again, we may apply what we have said before. For that is, for each being, best and most pleasant, in which its nature finds for itself a fit expression. *Sweetest then, and best of all things for man is the life of reason; since reason it is that constitutes the essence of humanity. And thus the happiest of all lives is the life philosophic.*"

Happiness in a secondary sense is attributed to that life in which all other virtue—moral virtue—manifests itself. Its activities are but human, however, their exercise is dependent on external conditions, over which the man himself may have no control. Thus the happiness of the practically virtuous man as such lacks self-sufficiency, in the Aristotelian sense, and its stability is uncertain. That

is the final argument in favour of the contemplative activity as the *highest* good for man.

Aristotle clinches the argument by discussion of the conception appropriate to the life of the gods. From his point of view he has no difficulty in showing that we cannot think of their activities as consisting in the mere pursuit of amusement, or the exercise of moral virtue in our sense. Hence it follows, since recreative activity, moral activity and philosophic activity are the only kinds of activity pursued for their own sake, that the only possible conception of the divine life, in its exceeding blessedness, is that it should consist in the exercise of philosophic thought. "And so for the gods, their whole life is blessed," he says, "for man his life is blessed only in so far as it approximates to the perpetual activity of the divine thought. But of brute beasts no one is happy, since there is no one which in any way participates in philosophic thought."

That this activity is happiness cannot be doubted by any one who has had any experience, however humble, of the activity. It is not so certain, however, that it is, by itself, the most perfect and soul-satisfying happiness. Indeed, except for his argument from the life of the gods as consisting wholly in contemplation, we should have no reason to suppose that he himself had in view the desirability of an upper class as such composed of persons—god-like persons in the Olympian sense—wholly devoted to philosophic meditation.

It may be that the good citizen who practises virtue towards his fellows in all the relations of life finds, nevertheless, his highest happiness in that portion of his leisure which is devoted to the activity of abstract thought. Experience, however, seems to show that this highest happiness will itself be enhanced if the life-manifestation as a whole is divided between it and the other virtuous activities. The deep thinker, who is also the good citizen, the faithful

friend, the affectionate kinsman, and the self-devoted servant of all who need his help—such a one finds, it would seem, a fuller, broader happiness in all this variety of harmonious activities, without loss of that sublime elevation which his philosophic activity confers on the whole. Leisure is sacrificed, no doubt, and security from disturbance of mind is lost when the philosopher, acting on the social instincts of his humanity, takes up the normal burdens of the civic and family life. Sometimes he has his reward in the atmosphere of admiration and affection which surrounds him. Sometimes his sole reward is in the consciousness of duty gladly and faithfully rendered, whether enhanced by the achievement of success or not.

It is in the nature of things that the modern mind should look somewhat askance at the ideal of activity in abstract thought as the most perfect happiness. The Christian's faith is in a God of Truth, who is also a God of Love—a God who works and loves and suffers, all-mighty though he be.

Nevertheless, let us not err by mere negation of the Aristotelian ideal of philosophic bliss. The sort of bliss it stands for—the peace combined with active joy of being alone in converse with oneself—is a very real thing to persons of lively intelligence. It does not grip the whole of our human nature, but so far as it goes it is bliss unalloyed by all extraneous matter. In old age, as many of the saints seem in their way to have proved, it may be the most natural kind of bliss attainable. Those who, in their prime, are busy with the cares and pleasures of active social life will do well if they employ some of their leisure in developing and exercising their capacity for attaining it.¹

But on the whole human nature is social nature: as

¹ In recent times the Aristotelian doctrine of contemplation has been defended with much insight by Dr. Bosanquet.

intelligent beings we need other intelligent beings with whom to hold discourse: as beings of a common spiritual nature we sympathise each with the other, we admire and love one another and find great happiness in serving those we love. The social man, in short, is never so happy as when he is using himself, heart, mind and soul, in serving a leader or friend, or in eager self-devotion to the furtherance of some ideal which he approves.

According to this view, it is in the activity of affection, the mutual flow of sympathy, the interchange of thought, the free gifts of willing service, that we discern that best and richest happiness in which a man is not sufficient to himself, is not at leisure, is not secure from loss and pain, but is content—nay, if he has the warmth of heart and spirit for it, is passionately glad—to take all risks, whatever they may be, so that he may use his powers to some good purpose and live the life of happy fellowship and mutual service among men.

CHAPTER VI

THE EDUCATION OF THE FUTURE CITIZEN

“For what is freedom, but the unfettered use
Of all the powers that God for use had given?”—COLERIDGE.

EDUCATION aims at the production of the wise man, the good man, and the serviceable citizen. Now it is admitted that the service of the serviceable citizen includes the benefits he confers upon his fellow-citizens as a wise man or a good man holding social converse of various kinds with them. But, as the government of the world is organised to-day, most men—and presently it will be most women also—have, in all progressive countries, certain definite civic duties affecting the government of the State, for the due performance of which they are responsible. Eight million voters are added to the electorate of the United Kingdom by the extension of the franchise in the new Reform Act. About six millions of these will probably be women. All these new voters, whether they care about it or not, will have a new duty laid upon them. Each one of them will be a citizen, with a certain amount of responsibility to the country for helping to see to it that the Ministers in charge of the Government are men of high character, sound judgement and right political principles.

All the boys and girls in the schools, therefore, seeing that so many of them will be voters by and by, ought to be doing something to fit them for this task. They themselves

will need to have high character, sound judgement and right political principle, in order that they may choose aright between rival candidates at the time of an election, and use such influence as they may at any time exercise, jointly or severally, over their representative in Parliament, for good and not for evil in the State.

Everywhere in our schools, we ought to be asking ourselves the question whether enough is being done to educate these future citizens sufficiently in respect of these three necessary qualities. It may be granted at once that good general education goes far to meet the case. It does so by the training of character in dutifulness, self-control, and social spirit. It does so by training the intelligence to accuracy, alertness, industry, and that steady bent towards the attainment of truth which is the master talent among all the intellectual talents. But to be satisfied with this—good as it is—for the training of the citizen, is to build on the old fallacy of supposing that the human mind is trained to think accurately on any one subject by being trained to think accurately on any other. There is some truth in the fallacy, of course: there always is when a fallacy is dangerous. None the less, it is a fallacy. Logical procedure in political thought is hampered by the complexity of the subject in ways that may completely baffle the mere mathematician, for instance. In short, it is necessary to acquire reliable skill in handling the special subject matter of Social and Political Science by practice in thinking about and dealing with social and political problems.

Moreover—and this is even more important—the good man does not begin to be the good citizen until he is interested in these problems, eager to study them, and desiring to take part in their solution for their own sake. It is by forming and following up this interest in public affairs that he gradually develops his political principles; and it is on the rightness of these principles in the majority of electors,

that the success of democratic government depends. This development is a long process if carried to its highest point ; we teachers have to see to it that the process has a fair chance of beginning in youth. Moreover, it is to our comfort to bear in mind the fact that good practical approximations to political rightness are often made by immature but well-directed minds with little education, and gradually amended afterwards. An idealist bent and the logic of common sense are the first desiderata. In so far as the curriculum of schools is concerned, it will be enough to lay foundations by suitable studies, with encouragement also for students' political debates. Students who go to College should carry their political interest with them, and give it a place on the recreative side of their lives.

What then are the suitable studies for the training of civic interest and intelligence in boys and girls? Obviously, we must begin with a study of Social Facts : this includes the Story of the Development of Human Society everywhere, or rather anywhere, from tribal times onwards—and also backwards, so far as, in special cases, we are able to trace it. The development of Industry, Trade, Finance, claims our attention, no less than the Growth of Nations, and the slow gradual solution of the much vexed and difficult Problem of Government, as we know it in the History of Europe and the European Colonies throughout the world. All these topics come to some extent under the heading of the subject called History in the Curriculum of the Schools. It is not too early to begin laying the foundations of civic interest and public spirit by historical studies in this sense for learners about twelve years of age. Indeed it is well to begin much earlier, in order to acquire a sense of values in respect of the dignity of Labour, the friendly mutual serviceableness of International Trade, the sacredness of National Sentiment—in others of course as well as in ourselves—and the hatefulness of aristocratic privilege

used in the selfish interest of a class, the hatefulness also of democratic brute force when similarly, or in some other way, abused. Not that there should be lessons to young children on these thorny subjects. Happily—since there would surely be a lack of sufficient suitable teachers at present—that is not necessary. If the children have access to stories of incidents illustrating all these features in the history of social life, the reaction of their rational and sympathetic consciousness and subconsciousness can be left to do the rest. They will not all react alike: some, it may be, will not react at all; but that sort of negative or partial result occurs also more or less in the case of the regular, fully expounded lessons. The mind does not react in such cases, sometimes because it is not yet ripe for reaction. In other cases, it is “bored” by not having opportunity given to think for itself. In dealing with matter of this kind, time must be given, as it is needed, for that half-conscious pondering on a subject which involves slow subconscious, as well as conscious, processes of feeling and thought.

The Story of the Development of Human Society culminates normally on its political side, for the English-speaking races, in the study of the Constitutions of the British Empire, or of the Constitution of the United States of America, as they are to-day. Best of all it would be to study both and compare them. The teacher, at any rate, should know both well enough to bring into strong relief, the fact that they are sister growths from the same parent stem, their time point of separation being the year 1776, in the reign of George the Third. The interesting point of comparison between the two developments since then is that, whereas the new kingless country maintained the principle of triple sovereignty in President, Senate and House of Representatives, the old country with its King, Lords and Commons in Parliament assembled, developed steadily—and indeed for peace times inevitably—the tradi-

tion that ultimate sovereignty rested with the majority of the House of Commons, subject to an appeal to the country in a general election. The story of the way in which this development has been brought about by the steady use of that strong and subtle weapon, the Power of the Purse, is of deep interest, and not beyond the appreciative powers of learners about fourteen and fifteen years of age. This I say from personal experience, having in mind my own voluntary readings at that age in historical literature bearing on Parliamentary life in the days of Burke and Fox.

The young person of to-day, however, will probably begin his special studies of the British Parliamentary Machine as a whole by getting to understand it as it works in these days: the teacher needs to be careful, nevertheless, to make sure that the learners do understand exactly, and by what process, actual or potential, it comes about that a defeat in the House of Commons causes the Ministry of the day to resign. Comparisons with the working of a similar constitutional principle in the German Reichstag and the Austrian Reichsrat would be very instructive here.

Courses of lessons—they need not be long courses—on Central Government in Great Britain one year, and on Local Government the next year are very effective. The subject matter of these lessons is retailed at home and discussed with parents: the young people collect further information from their seniors and report it in class. Especially is this the case when local government is the subject, seeing that there are certain differences of procedure which the young people can discover by enquiry between counties, county boroughs, boroughs, and urban districts. Some love these details: others are indifferent. Let all have a free hand and encouragement to investigate for themselves. The variety of political experience, and even opinion, in the homes can also be used, under wise guidance, to good effect, for the development of instructive discussions

on topics like Extension of the Franchise, Free Trade and Labour Problems, as they present themselves in particular practical forms to the electors. The guidance, however, has to be wise, and the discipline of debate unbiassed and firm. An unbiassed *mind* in the teacher is not necessary: a person without opinions is indeed likely to be but a dull leader in a class-room conversation. What he needs is quick intuitive sympathy all round the subject and personally with every member of the class, together with liveliness of wit sufficient to be ready with timely help, to make the best of every contribution to the talk, however badly presented or crude.

At a later stage of School life—not necessarily the latest, though that would be best—an elementary study of Political Theory in some one of its different spheres is very desirable. The subject of Economics is well adapted for this purpose. It deals with matters which are of universal interest, and of which no educated person ought to be entirely ignorant: the issues which it raises enter into the external structure of Human Society at every point. On the other hand, it provides, even in its most elementary form, an admirable intellectual discipline in social-scientific thinking: its application of logical method is more definite and easier to follow than is the case with those branches of Social Science which turn less on quantitative considerations.

Space forbids that we should go further here into the argument for school studies in Economics. My personal testimony is that sound elementary work can be done, with limited teaching-time, in a good Fifth Form—work which will be borne in mind and bear fruit afterwards, as having suggested further social studies and the development of social interests. I have taught the subject too, on a more advanced plane, to Sixth and Upper Sixth Form girls as one of their special studies; in all these cases that I can recall

they have continued to pursue the study on leaving school, or taken it up again afterwards. It is of course obvious on reflection that, unless an intellectual taste has been acquired during the Secondary School period, it will not, in nine cases out of ten—at a low estimate—be cultivated *con amore* at College. In the tenth case it is probable that the impulse to such study arises out of practical interest in Social Service, or the personal influence of some enthusiastic socially-minded friend. And this leads us to consideration of the third element which enters into the young person's complete course of training for citizenship.

That third element is elementary training in Practical Social Service itself, undertaken in voluntary association with others, outside the service of personal duty at home and at school. In connection with most Churches, most Colleges, and most Secondary Schools, there are Societies, membership in which will serve this purpose. Much good social work is done in this way. Better still, in the full sum of its results, is the educational effect on the members of such societies. Later on, they will be found, scattered perhaps to the four winds of heaven, each associated in some way with others to promote the common weal.

I cannot pass from this subject without referring to the excellent work that was done for many years in the William Ellis School, Gospel Oak, Hampstead, by Mr. Edward Cumberland, the head master. The course of instruction extended over a period of from five to eight years, and may be described as follows :

I. The little boys learn to exercise their intelligence about the story of primitive tribes—their inventions in providing elementary human comforts and means of defence, their development of manners, beliefs, sacred customs, secular customs and laws.

This story gains interest and dignity by connection with the historical records and archaeological remains of ancient

civilisations, as we know them, *e.g.* in Babylon and Egypt, following on or followed by excursions of imagination into prehistoric times in these and other places. Prehistoric times in the homelands would naturally claim attention. A sense of man's origin as arising out of such poor and humble things is stimulating to the child, and is likely to remain with him as a corrective, in later life, to the crass modernity of the modern townsman. The existence of primitive races to-day, their conditions of life, their character and their prospects would of course not be overlooked.

II. The course proceeds with the story of the most striking industrial, commercial, financial and political inventions and discoveries that mark the passage of man, as represented by the most progressive races, from his original to his present state.

III. Next comes the story of social and political life in England, with discussion of its significance for our own times, and the problems concerning the future. The ideals of co-operation, mutual subordination and loyal service to the community grow clearer.

This stage is for many the last of their school life: work of some kind in the outside world follows. The lessons therefore deal particularly with—

- (1) Human labour, its need, outcome, causes.
- (2) The worker, his welfare and efficiency; and
- (3) The connection of his welfare and efficiency with his own education, character and ideals—with the development, in short, of all that goes to the creation of the Vocational Spirit in him.

IV. For those who remain to the end of the course, the lessons proceed by study of—

- (1) Existing social and political organisations.
- (2) The history of political and other reforms in the nineteenth and twentieth centuries.

(3) Topics that arise in connection with current events or in the reading of text-books used by the teacher, or in "seeking for some effort of betterment, however small or apparently insignificant, that may constitute an underlying interest and purpose in the after life of each boy.

Regarded as a whole, the result aimed at primarily in this course is to cultivate the mind on humanist lines—to inform it with a sense of life to be lived on behalf of the race, to interest the intelligence in the study of life for each generation as a problem to be solved, and to move the will to the achievement of that solution by steady sympathetic co-operation in labour to which each contributes his item, great or small, with patient industry and good humour.

The realisation of this ideal implies development of a desire for serviceableness, in the sense of perfect efficiency, and a guiding idea that all good service implies (1) careful study to understand requirements, and (2) assiduity in persistent and accurate performance. The young man who gives his mind to these requirements certainly "gets on." The young man we have in view does that by the way, but he takes his pride in doing more: it is his pride—though he would probably be slow to admit it—that he is of real service to his generation.

There is probably no other public secondary school¹ in this country that provides so comprehensive a scheme for the study of Social Science as this. It is to be hoped that there will be many others in the future. Meanwhile, it would be an advantage if there were, in this generation, an epidemic of smaller experiments to the same effect. Much might be done, as has already been suggested, by selecting the subject matter of History lessons with a view to the education of the future citizen. And as regards the senior

¹ Recently, similar work has been carried out by Mrs. White at the Brighton Municipal Secondary School. Consult the Civic and Moral Education League's publications.

classes, there ought to be a speedy end to the obscurantist custom of making English History end where—if not before—its modern phase begins, with the Reform Act of 1832.

History lessons ought, as a matter of course, to be given almost up to date. This would require common sense, sympathy and some pedagogic skill, no doubt; but it does not pass the wit of man, or woman, to give a perfectly inoffensive account of the Insurance Act, Old Age Pensions, the Land Tax, the Home Rule Act—with a fair sketch of its history—the new Reform Bill, with or without the story of the movement for Women's Suffrage, and even the Parliament Bill itself. Welsh Disestablishment might be more difficult from the nature of the interests and resentments concerned. If one had to deal with it, one might state the bald facts and then give the story of Irish Disestablishment up to date instead. That story has had time to work itself out. The Church of Ireland is in the result aware of itself to-day as sounder and stronger than it ever was before.

One thing at least is quite clear. English History should not stop short at 1688 or 1815, leaving out the great development of industry in the nineteenth century, the Reform Bills of 1832, 1867, 1881, the institution of Local Government and the development of self-governing Colonies under the British Crown. All school children could understand something of the great ideal which is in process of being realised in that Federation of Free States which is called the British Empire.

BOOK III

THE RELIGIOUS IDEAL

CHAPTER VII

FIRST INTIMATIONS OF PRACTICAL RELIGION, AND THE BACKGROUND OF IDEAS IMPLIED

“The Way, the Truth, and the Life.”— JOHN xiv. 6.

I. THE PROBLEM FOR ETHICS AND RELIGION ALIKE IS TO FIND THE RIGHT WAY OF HUMAN LIFE

So far we have pursued our study of moral education apart from reference to theological philosophy, except in so far as the use of theological terms was unavoidable in describing the moral teachings of Christ. And even in that case also it was thought desirable, for purposes of comparison with other systems, to use, as far as possible, the language of ordinary scientific ethics. But whatever language we may use, the fact remains that the practical problems of religion and of ethics are the same problems. After one manner or another both make answer to that cry of the human heart: What is the Way? How shall I walk in it? At the bottom, the meaning of that cry implies a problem of human psychology in the widest sense of the word. Ethics presents its solution in terms of humanist psychology, personal and social, as the nineteenth-century thinkers understood it. Religion presents it in terms of the metaphysical philosophy

of the universe, as affecting man's life on this earth. For our educational purposes we must assume the philosophical basis in our practical teaching of religion to the child, though our teaching and training of him will be better if we have got firm hold on it somehow for ourselves. Moreover, it is necessary, for those who are called to be faithful and effective teachers to senior boys and girls, that they should qualify themselves to start young thinkers on getting a similar hold for themselves. For this part of our equipment the book market to-day abounds in the kind of theological literature that is required. The theology—supposed to be orthodox—on which many of the present generation were brought up, and much of which is indeed no longer current in well-educated circles, presents many difficulties to plain people's minds. The pressure of these difficulties on sensitive intellectual consciences is, in these days, bringing about a renaissance—by no means a revolution—in thought. And out of the fresh study of old problems in the light of the modern day, a stronger, purer, richer faith is born—faith in the eternal truths that average men of times past knew indeed, but saw darkly in some parts as through a clouded glass—the eyes of the soul being open indeed, but the eyes of the intellect holden. The Fathers of the Church, the great divines in all ages, do not of course come under this description.

II. THE SPIRITUAL NATURE OF THE YOUNG CHILD

Our concern is, however, at this point with the little child. *Pari passu* with his development in human experience of personal rectitude and social well-being within the limits of the home and the kindergarten, the growth of the young child's spiritual nature calls for earnest, scrupulous care. Education of all kinds at this stage consists mainly in the supply of material—practical, emotional and

intellectual—for experience and reflection. And, as in all other branches of Education, so in this, the child endowed with extraordinary spiritual vigour and insight will find his own material in ways that may be quite unintelligible to the benighted grown-up persons amidst whom his early childhood may happen to be cast. This is only to say that the Spiritual “Power that worketh in us” works in such a one strongly, or meets with so little carnal resistance, that it dominates the psychological position, whatever the educational circumstances may be. Probably the simplicity of the child’s outlook on the world, like solitude in wide and beautiful places for the adult, does tend to concentration of the soul on “the Within that is Beyond.” Persons who have a gift this way and maintain it through life are of the prophetic type—original, inspired. And perhaps it is a dangerous thing about compulsory universal education, morning and afternoon, that the inner life of such a one is likely to be deadened by too much teaching on a necessarily lower level than that which is normal to him. The most vigorous spirits, of course, will always break through whether they are afflicted with too much or too little education. Such were Amos the Shepherd, Elijah the Tishbite, and John the Baptist. Such also, in the Supreme Degree, was Jesus of Nazareth, the Child and the Man.

III. THE PRESENCE OF GOD IN NATURE

For the most part, however, much does depend in early years on the lead, as well as on the opportunities, given by parents and teachers to the spiritual nature, moving it to realise and assert itself. It may be that its normal first expression is a sense of the Presence of a Personal Being, behind the world and acting through it, much as the child’s own personality acts through his body and limbs, or speaks with voice and tongue. Grown-up people get so hardened

to their hard old material world, as they conceive it, with its endless procession of cause and effect, that the great Berkeleyan idea of the material world as the continual speech of God to men, in the divine visual language of physical phenomena, strikes them as arrant nonsense when they hear of it first. To the spiritually-minded little child it would present much less difficulty. It might, in fact, enable him to keep on thinking of God as a spiritual being—the Great Spirit—without thinking of the Universe as the Body in which he lives. Instead of that he might find it easier to think of the world as being what God says to us—the utterance—the Word or Words of God, as the writer in Genesis gives us to understand. Now, whether we think of it as poetry, or legend, or philosophy, this is an inspiring and enlightening thought.* It helps the child to have such thoughts.

IV. INTIMATION OF GOD AS ONE WHO LOVES AND PROTECTS

On the other hand, it may well be that the child's attention Godward is first awakened in relation to himself and the other persons who make up his social world; and, if the social world is a good one, this is probably an easier and more promising beginning. In that case, the first sense of the Presence of God may come with the dawning idea of "the Good Spirit"—good and great—who takes care of little children, and gives them kind fathers and mothers to love them and take them out into the beautiful world, where there are flowers and trees and all sorts of "lovely things," garden scents and blue skies with big white clouds sailing through them, and the heather on the hills, and the waves breaking on the shore, and the gay little touches of the wind on one's cheek. God speaks to us indeed in all these things. The pious Western peasant is so conscious of this,

that words of gratitude rise instinctively to his lips; he smiles back to Nature as to a brother and gives his thanks to God.¹ But most of all in modern childhood, it is natural to think of God in association with the other persons whom we love.

Perhaps it would be not too much to say that nothing is so important for the purposes of early religious training than such a surrounding of loving-kindness in the home, or its substitute—say the home-like infant school—as will identify the child's early ideas of God with his experiences of wise loving care from other persons, with his own impulses of love towards them, and with all the loveliness of the world.

V. THE EVIL IN THE WORLD: WHAT WE HAVE TO DO AND THINK ABOUT IT

As for the evil in the world, we do well not to try and explain it at this earliest stage. But we must not omit to notice it, so far as to give a strong lead for the practical purpose of dealing with it properly. Suppose that "Baby" has a nasty fall, or the family outing on a fine April day is suddenly spoilt by a violent shower of rain which floods the perambulator. Shall the party dissolve into tears and confusion, Baby very naturally cross, and the grown-up people blaming one another? Not so indeed in our standard family party. There is a nice elder sister, or perhaps a big brother, who will manage to rescue Baby; and even, apart from that, Baby's own spirit can rise to the joy of an adventure. "Every one has to play the man," of course, when things go wrong.

That is the essential first lesson on the problem of evil. Whenever you find things wrong, go to work at once to put them right, so far as you can, and for the remainder "play the

¹ In the fourth verse of the prayer called "The Breastplate of Patrick," said to have been composed by St. Patrick about the year 432, this fine childlike sense of unity between God and Man and Nature is well exemplified.

man" and bear it. This is at one with the teaching of our Lord when His disciples asked whose fault it was that the blind man was born blind. "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." And having said this, He cured the man.

The first lesson is so important that the wise guide of childhood will be in no great hurry to get on to the next. This next is easy enough to understand, but it takes some varied practice to learn it well. The child's experience of suffering is of two kinds: (*a*) the troubles he brings on himself by some fault—generally either disobedience, carelessness, ignorance, hot-headedness or self-deceit; and (*b*) the troubles that occur either by accident or another person's fault. The first question about any trouble is how ought I to take it; and the first answer is, as before, to take it "like a man," bearing the pain as bravely as you can. This is the first lead: children follow it readily, and often adopt it of their own accord. The second lead is directed towards ascertaining the cause of the trouble, and this primarily for the practical purpose of preventing its recurrence by removing the cause. So far as the young child is concerned, we have chiefly to do with the case in which the trouble is due to something that he himself has done, or omitted to do, whether he is blameworthy because of it or not. So, after first aid has been administered and equanimity restored, we ask, "How did it happen?"; and this we ask in such a way, and so pursue the enquiry further—though not too far—as to teach the child to enquire similarly for himself on future occasions. The dull child and the headstrong, impulsive child will want more teaching than the quick-witted or the reasonable one; but that is a detail. Most children will learn, if we do not estrange their interest in the subject and set their self-will against us, by conducting the enquiry with a view to fixing

the blame on them—or indeed on any one. The idea we want to get into the child's mind, at this point, is that the practical solution of the problem of evil is to find out, in each particular case, what the cause of that evil was, in order to prevent the cause recurring another time. Of course the enquiry must be strictly fair, so that if the trouble is traced to some blameworthy act on any one's part, that person will have an opportunity of expressing suitable regret and willingness to make amends. The elders, no doubt, will give a lead in this respect also. The idea, however, of searching out the source of trouble merely to punish, or put the blame on some one, should not be over-emphasised at any stage. It takes many years' experience or very special aptitude to make a good criminal judge. Self-criticism is the best school of criticism in childhood and also in youth. Even the child who does amiss can learn to be his own accuser, and sentence himself to make such amends as he can. He can always pass on himself at least the sentence "not to do it again." Moreover, it is by dealing with such lapses from rectitude as we find in ourselves that we can best begin to understand that problem of the existence of evil in the Good God's world, which is a puzzle to many and a stumbling-block to some.

VI. THE EDUCATOR'S NEED OF A SOLUTION FOR THE PROBLEM OF THE EXISTENCE OF EVIL

It is enough for the practical mind of the child that he should teach himself to deal practically with such evils as he meets. Probably this suffices also for the majority of men in this ultra-practical age. But it is not sufficient for any man or woman who wants to understand enough not to make mistakes in the religious training of the little children. And there is no theological problem as to which more than as to this problem it is essential that we should get our

thoughts cleared up, and, so far as possible, simplified. It is not so much a perfect philosophical solution that parent or teacher needs. It is a well-reasoned, clearly-stated working hypothesis, true as far as it goes, not claiming to be complete, but sufficient (1) to satisfy the heart's demand for a God that is at once all-powerful and all-loving; and (2), at the same time, to explain the existence of the two kinds of evil, sin and suffering, in His World.

There are two easy ways of escape from the dilemma or trilemma of this difficult problem—nay, there are three, if we include the ancient Hebrew solution, which still holds its ground in certain circles.

(1) That third solution, taking it first, consists in denial, tacit or direct, of the universal illimitable character of God's love: He is even more conceived in fact by thousands—by millions—--as a God of Justice, but not really as a God of Love, except perhaps in respect of a faithful remnant, His own elect.

(2) Of a very different type is the comparatively new solution which denies outright the real existence of evil. The argument for this solution is obvious. God is Love: therefore He cannot, by His nature, allow evil in the universe, seeing that He and He only has also the power: it follows therefore that those happenings in the natural world which we call evil are not real happenings: sin and suffering do not really exist: we know them as appearances which can, by prayer or "right thinking," be made to disappear.

(3) But the newest solution of all is one for which we can find a greatly debased prototype in very ancient times. Its essence is that it denies, or at least doubts, the Almightyness of the Christian's God. It is probable that this conception of God as the Great Central Spirit of Love, working for the fulfilment of His Good Purpose in a world the sufferings of whose creatures are shared by Himself,

this heroically pathetic idea of a suffering God unable to help Himself, does, in these dreadful days of war, bring a certain relief from tension to the minds of some whose vision of the larger Hope is holden. It does not by itself, however, explain the problem of evil. A supplementary hypothesis is needed for that. We might suppose, as the mediaevalists did, that there is a personal power of Evil—the Devil, not subordinate, but a rival in power to God. This belief underlies the reference to Satan in the Book of the Revelation, that he was to be bound for a thousand years and after that should get free, to resume the conflict until he is finally cast down at the end of the world. Or we may fall back on the device of conceiving creation as due to the undirected operation of blind forces interacting according to the laws of the forces, God—our God, the God of loving purpose—being still conceived as “the spirit that moved on the face of the waters” and took command of all creation, in order to work out His purpose, to make man in His own image and bring about at last the Kingdom of God on earth. But to most minds these dualist conceptions, even the last, are intellectually repellent, and this last, though it depends on science for description of the several forces or energies, does not harmonise with the Scientist’s philosophic presupposition of the world as at one with itself—a universe.

It will be better, at any rate for our purpose, to pass somewhat lightly over these frontal attacks on the problem and make an attempt to explain the matter simply to ourselves without sweeping assertions of any kind. Let us keep close to the child’s idea of God and the world, as we have already determined it. Let us try to understand it on the child’s behalf more fully in detail.

VII. GOD'S THREEFOLD GIFT TO MAN: UNDERSTANDING,
FREEDOM, CONSCIENCE

God's World is so made, and we are so made, that we can understand it and live in it, of our own free will, as He means us to live.

We think of the world as God's world, and believe that He manifests Himself to us in it. We know it, too, as regulated by ever-recurring sequences of cause and effect. If that were not so, there would be no possibility of understanding it. Our knowledge in detail, of the effects of certain causes and the causes of certain effects, is our understanding of the world, and enables us to regulate our lives, so that we can make things happen if we know enough about their causes, and can, on the other hand, avoid bringing down, on ourselves or others, consequences that are painful or otherwise disastrous. If we neglect to do this, some one suffers; and it is our fault. If the suffering falls on ourselves, we call it our punishment, thus recognising our neglect as sin or error. If it falls on another, that other has the suffering which our carelessness or other sin has deserved. The punishment is cast on him, unless we can and do transfer it to our own shoulders by making amends. Thus by our failure to obey the instructions of Nature, we bring sin into the world, and suffering follows in her train.

By the voluntary observance of Natural Law all living creatures, and Man especially, live and develop. We are God's free children, free to live, in the physical sense, by observing the limits set on our liberty by Natural Law, or to injure ourselves and eventually die by ignoring or defying them. Whole species of living creatures—whole tribes of men—have died out in this way, because they could not, or would not, accommodate themselves to Nature or to the

presence of other tribes. Those who have survived have done so by developing sensibility, wise instinct, rational intelligence, goodwill, as well as powers of defence, in the continuous effort of accommodating themselves to their world. That they should, of their own free will, do this is—so we believe—an essential part of God's plan.

This is true of all God's living creatures. In a specially characteristic way it is true of man. The life that is in Man is more than animal life. It is of such a quality that he can build up in his mind an Idea of the World as a Whole, and he can communicate that Idea to others, enlarging it and correcting it by comparison with their ideas. And so, by the working together of the finest human minds from age to age, such a Perfect Idea of God's Universe is being built up as all men who can grasp it would acknowledge to be God's truth, expressed in terms of human intelligence. The builders have been very active during the last hundred years: men of action, men of science, philosophers, including theologians, teachers of every kind. The outlook for learners is less beset with doubt and difficulty, the sun shines more clearly than it did a hundred years ago.

Man is free, at each stage of his career, to live or not to live in accordance with the requirements of this Idea, so far as he has attained it. He is free to strive after further understanding or not to strive. He can hold to it and find joy in it, or he may esteem it as a weariness to the flesh, to be ignored and despised. In other words, he is free to develop the higher type of life which is his human characteristic, or to let it stagnate, retrograde, and finally perish by disuse. This higher element in human nature we call in a special sense spirit, and we think of our spirits as our very ultimate selves, to each of us the one real thing of the existence of which we are most sure. The spirit of man seeks ever to understand God and the World, and the

spirits are all intelligible to each other, especially in so far as they are set on this quest for knowledge of the universe as affecting this world, and for other universal ends. But, inasmuch as each man in this life has to think and act by the use of his bodily organs, the activity of the spirit is hampered by all the infirmities of "the flesh." "The flesh warreth against the spirit and the spirit against the flesh"; and, in so far as the spirit triumphs over the flesh, men seek the truth, walk by the light of conscience, and live in harmony with one another.

The light of conscience is something more than the light of reason. We see in it the communion of each man's spirit with the Father Spirit, to whose purpose the existence of the universe is ascribed. If all be well with the spirit of a man, it is in such a relation with the Spirit of God through Christ as implies guidance and reinforcement of moral strength in case of need. That is the Christian's faith; behind it is the testimony of all the saints, and, in these latter days especially, many of the heroes. Each human spirit is free to discard the aid; free to disobey conscience and set reason at naught, to shut out the promptings of that which he knows, whether in human or divine terms, to be the Universal Will. This is that choosing of the evil and refusing of the good which is sin. It is refusal to join the ranks of those who work in the service of the Kingdom of God on earth. It is voluntary alienation of the soul from God. It brings evil of all kinds in its train.

VIII. THE EDUCATION OF CONSCIENCE

How does the child get to know the difference between evil and good? It is obvious that his conscience is not fully informed to begin with, but goes through a process of unfolding and growth. The carefully-nurtured child in the

good home learns very early, however, to note the difference of right from wrong, as the difference between compliance with his parents' will and alienation from it. It is a grave thought for mothers and fathers that in this respect they stand to their young children in the very place of God. It is on their Yea and Nay that the right development of conscience depends, during those early years that are not remembered afterwards as a whole, but leave permanent effects in the subconscious life—effects which come to light for good or evil later, when the grown child starts on his self-guided life and finds himself with or practically without that imperative inner voice of conscience which is so real to the well-trained ten-year-old child. In later years many good persons are perhaps less aware of that voice than is the child. And this is as it should be, because, as the spiritual impulse to right-doing takes up responsibility for all the conduct of life, it develops its operations by processes of reason; and so it is often in terms of reason, rather than those of spiritual authority, that the inner voice seems to speak to the grown man.

The chief educational work of the earlier period is (1) to strengthen, by steady but not excessive exercise, the central impulse to do right because it is right—the imperative of duty; and (2) to associate with it—by means of the claim for due obedience and the development of the free instinct to obey and imitate those we love—simple ideas of the good life—truthfulness, generosity, loyalty, courage—presented in all their loveliness as beautiful, lovable, delightful qualities of the person one ought to be.

The child who understands this much about what he ought to be, and who is in earnest practically, will not be deficient in a real sense of sin. It is only those who have a standard of righteousness, below which they occasionally fall, that can honestly call themselves "miserable sinners."

Without a robust conscience there can be no conscience-pricks, no genuine sorrow for sin, no reliable movement of repentance. The unrepentant sinner is unrepentant because he has no adequate standard. The only adequate method of cure is by means of help to set up the standard. To this subject we shall return later.

IX. THE EVIL IN THE WORLD DUE TO MISUSE OF THE GIFTS

What idea then shall we have in our minds, and imply in our practical training of the child, so that the Love of God shall be realised as not inconsistent with His Power, in face of all the evil there is in the world? God might have made us, some one may say, so that we could not disobey Him. Every creature then would have done always what was just right; sin and suffering would have been impossible. Well, suppose we grant that to be true. There would be no sin and no suffering; but neither would there be any creature able to think and act for himself, no freedom of will, no capacity for laborious learning, no enterprise, no spiritual adventure nor communion of God and man in which man could take a real part. Instead of all this, there would be only a world full of blameless, mindless, irresponsible creatures, bound to the chariot wheels of righteous, safe and irresistible Necessity; and, in the spiritual centre, the awful silence of a well-served but lonely God.

Let us therefore continue to rejoice in our freedom as every healthy human being does. Who would not choose to be a volunteer in the great undertaking of winning all mankind for a righteous life in the perfect freedom of the Democracy of God? Who would not choose such a lot as this, rather than be the most kindly treated, best-behaved

and best-educated conscript, well fed, well housed, well clad and comfortable, but with no initiative, no mind of one's own, no free choice, no joyous possibility of dangerous adventure, no certain hope of continuous progress in the realisation of that perfect freedom which proceeds from the unhindered activity of a mind that has grown to be in harmony with the Mind of God ?

CHAPTER VIII

THE STUDY OF THE SACRED BOOK

“The revelation of God to man through man—the Bible is the record of that revelation.”—ARMITAGE ROBINSON.

“God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.”—HEBREWS i. 1, 2.

I. SCHEMES OF BIBLE STUDY

BY the Sacred Book is meant the Book, or collection of books, which contain the records of the religion of that community whose Sacred Book it is. For the Mahommedan this is the Koran, for the Hindu the Vedas, for the Jew the Old Testament, and for the Christian the Bible, Old Testament and New. Such study is, on the one hand, the most effectual branch of humanist study for the development of spiritual life. On the other hand, it has the supreme interest of being the study of the student's religion, through the medium of that religion's history, reaching far back into the dim distant past. There are difficulties, it is true, in this way of learning religion, since it may, for lack of intelligent guidance, result in confusion of ideas arising from the natural incompatibility of archaic conceptions, concerning the relation of God to men, with the deeper insight and higher standards of a more mature age. But, in the case of that Sacred Book which is our

Bible, these difficulties cease to exist as difficulties when, by careful observation of historical sequence, conflicting conceptions come to be seen in true perspective as corresponding to different stages in a progressive spiritual growth. The Bible has been well described as "the record of the *progressive* revelation of God to man through man." No one need therefore be disturbed because we find, in the historical books of the Old Testament, ideas of the character of God in His dealing with men which cannot be reconciled with the Christian's lofty conception of the God of Love. When the ancients tell us about harsh decrees of a mighty war-God whom they called Jehovah, we can accept such essential *teaching for human righteousness as the narrative implies, and understand, none the less that the narrators themselves—the best men of their time, it may be—were still in, or near, the religious infancy of the race.*¹ They were indeed seeking after God and finding Him, but their ways were still so far below His ways that they could not apprehend His goodness in its entirety as Absolute Beneficence. They knew indeed that "Justice and Truth are the habitation of his seat." But "clouds and darkness" were to their vision "round about him": the wonders of His goodness had been but partially revealed. As time goes on, prophetic insight and spiritual perception deepen, and there is a more adequate apprehension of the nature of God, as we have learnt it in the Christian sense.

The highest level in the Old Testament is reached in the second part of the Book of Isaiah. "Other prophets," writes Sir George Adam Smith, "are the servants of the God of Heaven." "Isaiah stands next to the Son Himself."² We, who are Christians, are privileged to see the progressive

¹ The essential teaching obviously is that, when great wickedness prevails upon the earth, it is necessary that the moral sense of the righteous man should rise against it in horror amounting to a fury of resentment.

² See *Isaiah: the Prophet and the Book* (Nairne).

revelation from our standpoint at the level of the Church of Christ. From Isaiah, and his next-of-kin in the spiritual sense, backwards to patriarchal times, the prospect stretches away before us. We shall not be puzzled, nor allow the children to be puzzled, because in Joshua's time, or Samuel's, or even Elijah's, the most godly people, although they meant well, had ideas of God that represented Him imperfectly.

Our problem in this chapter is to make a scheme of Bible study for that period of educational life which is normally spent in school. The period normal, under present conditions, for the elementary school is from five years to fourteen; but we shall not begin an actual scheme of Bible teaching till, on a class average, the age of eight is reached. In the secondary school the age extends to sixteen and over, not exceeding nineteen. The later years in this latter case are not included in the scheme, such time as is allotted to the subject being left an open question, with a view to special treatment, as may be determined from time to time, according to circumstances.

The period of school and college life from seventeen upwards is obviously the best time of all for scholarly studies of special books in the Bible, and the formation of clear sound ideas about spiritual things. But these senior students do not require the same kind of pedagogic assistance. Advice about books, sympathy and suggestion in case of intellectual difficulties, readiness to discuss ethical and religious problems on demand, and to invite discussion from the students—it is in such ways as these that the teacher plies his art most effectually at this stage. Nevertheless, there is also room, and the demand will be found to exist, for courses of lectures and talks on special Biblical subjects, or on Problems of Theology and Practical Religion in the light of modern thought.

Excluding this higher stage of secondary school life, there are three other stages to be considered. They are for—

(1) Little children up to ten or eleven years of age. We shall sketch out a scheme for them in the eighth, ninth and tenth years.

(2) Children from ten or eleven to thirteen or fourteen. The scheme for them will be sketched to cover the same ground as in the first stage, but in more scholarly fashion, for the eleventh, twelfth and thirteenth years. This leaves a year's grace for backward pupils to make up the course before reaching the age of fourteen, *i.e.* the end at present of the elementary school period.

(3) Boys and girls from thirteen or fourteen to sixteen or seventeen. In these years, the ground is, in a sense, surveyed for the third time, with a view (1) to intensifying the interest in the Study of the Gospels; (2) to making a good beginning in some other New Testament study; (3) to supplementing the study of the Old Testament, either by special study of a special book, or by such a general study of the Old Testament historical period, or of the time between the Testaments, as will make the whole process of history and revelation more intelligible.

Let us consider then that Bible study proper begins in a simple form at eight years of age, that the first stage covers the ground from eight to eleven, and that the subject to be studied is the life of Jesus, *The Story of Stories*, as Mr. Gillie calls it in the title he gives to the first book of the series he has written for children. Here we have the true psychological beginning for the child, which is also the true logical beginning, and end, for the adult student's readings in the Christian's Sacred Book. Again and again, in the course of school life and in after life, the zealous student of religion returns to the subject, and, after each interval, is apt to find himself pursuing it in the same order of interest and the same sequence of

thought — first the Gospel Story, next the Acts and Writings of the Apostles, and last—as less essential to the development of Christian thought, less arresting in its human interest and much more difficult to understand ethically, on account of the remoteness of the age to which the philosophical framework of its thought belongs—he turns to the Old Testament, seeking each time fresh light in it, as the record of that progressive revelation of God to Man through men which was the necessary preparation for the Gospel of Christ. From the point of view of definite religious instruction this is why he studies it as a Gentile Christian. If he be a Jew, whether non-Christian or Christian, he will make it his sole study in the one case and his first study in the other. And to all students, Gentile as well as Jew, it remains and will remain the most wonderful storehouse of Pre-Christian History and Literature from every, or almost every, point of view.

Including the senior stage, which in secondary schools is immensely important—especially for boys and girls who are going to be teachers, and including students in training colleges for teachers—there are four stages of study to be considered. It is obvious also that the first stage is of the nature of a stairway, with several steps leading up to that stage of development which corresponds, on an average, to the age of eight.

Before that age, children will have had Old Testament Bible stories, as well as other stories about heroes, saints and martyrs, in connection with which good progress in general education is made, in learning to listen, to talk, to read, and to appreciate the sense and thought in what they read—the picturesqueness and the literary flavour of what they hear and read and say. The little child, if he is ever to learn to think, should, as Professor James Ward once said, “think as he goes along.” This is a

wholesome precept, more particularly in application to all matter which is bound up with religious ideas. Mrs. Mumford tells of a thinking child who, in relation to an Old Testament story setting forth the terror of the wrath of God, asked the question, "Is that God dead yet?" There was an opening for a very simple talk on progressiveness of ideas as to the nature of God—a talk which, in a class of children accustomed to think and speak out their thoughts, would, doubtless, have brought to light incipient difficulties, and, under skilful guidance, drawn from some child the explanation that the story tells us what people then thought about God: we are more happily placed, we know better now. When such questions arise they should be dealt with. But ten-year-old or nine is better able to deal with difficulties than eight or seven, and much better than six or five. We shall come to the ten-year-old study of the Old Testament presently, following on the earlier study of the New Testament, which, according to the scheme of study set forth in the following pages, takes precedence of the Old Testament in each case.

Mr. Gillie's three books are written to be used in this order: first, *The Story of Stories*, which he describes as "a life of Christ suitable for children from the age of seven"; next, *The Kinsfolk and Friends of Jesus*, a narrative of the life and work of the Apostles, which he intends for children a little older, say about eight or nine. The third, with the beautiful title, *God's Lantern-Bearers*, is the story of the Prophets from Moses to John the Baptist, thirty-one in all, the period of history covered by the narrative stretching back through thirteen centuries. He suggests that this book is suitable for children of ten and eleven.¹

¹ The earlier age in each case is taken from Mr. Gillie: the later age stands for the necessary concession to the average school child on account of his backwardness in comparison with children who have had exceptional advantages at home.

These books are good reading for persons of any age. All teachers of Scripture should be acquainted with them; and copies of them should be made as accessible as possible to children and their parents, either as prize books or by means of school libraries. They are very popular as prize books, are eagerly read by the children, and probably in many cases by the parents and by other children also. If the reading is done by the children at home, independently of the school work, so much the better. In the present writer's experience of a secondary school into which many children enter between eleven and twelve years of age, a very good effect is produced by getting these three books, either as library books or school books, into the children's hands for private reading during the following three years. The sequence of the books, according to the author's intention, corresponds to the sequence of Scripture studies here suggested for the three successive years. It may be made to correspond also with a three years' course of readings from the Bible during the morning assembly for prayers.

But of this more later. Let us return to the young children who compose the small preparatory forms of the secondary school, but form a large and important part of the membership of the elementary school. The problem of the tripartite course of Scripture study from eight to eleven is all-important for the majority of this latter class: everything may depend for the religious history of the child on laying well and truly the foundations of religious faith and practice in this early stage. If he is sufficiently interested now, he will use and develop that interest throughout his school course, and not let it evaporate when he leaves school; he will find ways of instructing himself, or getting himself instructed. There are churches and Sunday Schools and other institutions capable of helping him. The trouble is that the custom

of Sunday Bible study on the part of grown-up people, and even quite young persons emancipated from school, has fallen so much into disuse. If it is ever to be revived, one of the chief means to its revival will be the impulse of interest in such study with which wise religious education, during the short school life, can send the boys and girls out into the world. But wise education from eight to eleven bears fruit a hundredfold when followed by equally wise education from eleven to fourteen. Nor can we be satisfied without some further rise of the educational limit of age. Two more years would make all the difference.

II. THE STORY OF THE GOSPELS

(1) *First Course between eight and nine years of age*

In the first childish study of the Gospel narrative more attention will naturally be given to the simpler and less painful parts of the story. This may be done without obscuring the solemn tragedy of the central theme, or allowing its significance to fall out of sight, as the story passes from the feast in the upper chamber to Gethsemane, from Gethsemane to Calvary, and from Calvary to the garden sepulchre guarded and sealed. The child is a beginner in acquaintance with the Christian revelation. Let him realise, in his simple way, the reverent thoughts which gathered around the Holy Babe in the stable manger, the Christ-child in Nazareth also, as imagination pictures Him—alone with His God-thoughts on the fair Galilean hills, yet ever ready for cheerful human service in the workshop and the home. It is good for the children to wonder whether He went to school, and how it was that at twelve years of age, without the educational opportunities available for such a boy as St. Paul must

have been, He came to be so learned in the Scriptures and so full of understanding as to astonish the wise doctors of the law, when, forgetting all else, He talked with them in the Temple, "both hearing them and asking them questions," as we are told.

There are not so many child stories in the Bible as a whole:—the infant Moses saved from the river and carefully nurtured, who, as he grew up, was providentially educated in ways the significance of which he knew not at the time, in order to become the wise and competent leader of his injured and down-trodden people:—the infant Samuel dedicated by his mother before his birth and afterwards, while still a little boy, called in the watches of the night to his life-long work of spiritual guidance in Israel. These two stories we may associate with the Christ-child stories as priceless in spiritual suggestiveness to the child. The whole philosophy of conscience is implied in them—of conscience in its most appealing form—as a call to service met by faithful steady life-response, whether the response at first be encompassed by doubts and self-distrust, like that of the forty-year-old Moses in Horeb, or immediate and confident, like little Samuel's cry in the darkness:—"Speak, Lord, for thy servant heareth." But, above all other child stories in any literature, the stories of the Christ-child are exceeding precious, slight though they are.

From Jesus the child we come to Jesus the man, and here too, though we ought in general to follow the probable order of events even at this stage, the scenes to be set in the foreground of the picture should be selected for the suitability of their appeal to the higher nature of the human child. The common little children round the Master's knees—an oft-repeated scene perhaps—the healing of the little girl twelve years old, the restoration to life of that young man of Nain, who "was the only son

of his mother and she a widow," the kindness of the Master to the poor, His fellow-feeling for their hunger,¹ His gentleness to the ignorant, His pity for the sinners most of all, and His strong disapproval of the self-righteous and unsympathetic—in these scenes we have depicted the ideal of the Good Man as the child first understands it; and the ideal of the good child, growing up to become the good man or woman, is associated with it. The kindness of Jesus is indeed the first lesson that most children can learn from the Gospel story. That kindness draws them after it and brings out the kindly human nature in their souls.

Another lesson closely allied to this arises out of attention to the many scenes in which we see Him as the centre of that little group of friends, His disciples, whose leader He became, because they loved Him, believed in His teaching, and were obedient to His word. These persons—there were women as well as men among them—were drawn to Him, no doubt, some by His kindness and the inspiring personality which brought out all the good in themselves, some by "the gracious words that proceeded out of his mouth," in sayings no less noticeable for their deep spiritual wisdom than for the note of direct authority, which made men recall the inspired utterances of the Hebrew prophets, but which was more immediately personal in Him.

The child's imagination should play a little about these two thoughts. The stories of Matthew, of the woman who was a sinner, and of Zacchæus, might illustrate the first—taking each as it comes in the story of course, not all three together as set out in one class here. Of the three,

¹ His deep disappointment that they were more impressed by the miracle of the five loaves than by His teaching, which was shown by their desire to make Him a king, may well be reserved for the next stage, when the course will be repeated.

Zacchæus is the most interesting to children. As for those who were drawn to Jesus by conviction that He spoke with prophetic inspiration, the narrative abounds in references to the impression extant among all who followed Him, that He was at least a prophet, whether Elijah come back to life, or that prophet like unto Moses who was to come into the world, or even the promised Messiah himself, as some few had been led by John the Baptist to believe at the first. Consider, for instance, the testimony of St. John to that excited controversy in the Temple which followed the words of Jesus on the last day of the Feast of Tabernacles. "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? . . . So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him." By this time—some time before it indeed—many of the multitudes which followed Him had fallen away from their discipleship, disappointed because they had looked to Him for some great Messianic achievement, and now He seemed to avoid, rather than to desire or even permit, popularity. His associates, after the feeding of the five thousand, had been, for the most part, the chosen twelve. "From that time," says St. John, "many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

"Thou hast the words of eternal life." That was the sign by which St. Peter knew that Jesus, however strange His activities might seem, was nevertheless that Saviour and Leader of men who was to come into the world. What He was to do in terms of human conduct and how He was

to do it Peter did not know, but he at least was sure that this was the man. And he gives his reason for this great faith that was in him. It was not because of signs and miracles that he was sure, but because he himself was able to discern in the teaching of his Master that clue to the Perfect Way of Life, which is the Soul's Desire. "Thou hast the words of eternal life." To Peter and the eleven, who were pious Hebrews, the idea of the Perfect Way of Life as the Soul's Desire would have been familiar. To know that Way is indeed to know the Way of Spiritual Health which is Eternal Life; and He who shows Himself to be the guide that can take Humanity along it was surely marked out by that sign, to those men who knew Him, as the Christ of God. We may take it that all the apostles—all but one—and many other faithful, spiritually-minded disciples also, were at Peter's standpoint by this time or soon afterwards. This little group it was whom He left behind Him on earth, to carry out His work and found the Christian Church.

And always He taught them that His work was God's work. The little children learn to think of Him as holy, as well as kind, and just, and brave, all His thoughts at one with God's thoughts, He, as the one perfect Son of God, intending the same good thing that the Father intends, for this world of ours over which He is supreme. He lives the life of man, and calls Himself the Son of Man: He suffers pain and cold and weariness—and temptation; but He lives the perfect life without sin, and shows Himself the Son of God supremely in that last great act of Love, when He cried out of His agony, "Father, forgive them, for they know not what they do."

The little ones will also have teachings—not too many—from the parables. Their Nature study prepares them to appreciate the point in such parables as those of the sower, the vine and its branches, the grain of mustard seed.

Other favourites are the parables of the good shepherd, the sheepfold and the door, the lost sheep, all of which gain in interest not a little from some knowledge of the Syrian customs and circumstances on which so much of their meaning depends. The Prodigal Son and the Good Samaritan are less likely to be forgotten than some others that matter more at this stage, as, for instance, the first part of the parable of judgement, in which God's anointed one appears as the Judge whose principle of justice is the identification of Himself with the personal suffering of all who suffer. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." All this is a passage to learn by heart either now or later.

It would be well to make this course complete in a year, and for the next year pass on, without breach of the story interest, to the Story of the Apostles and the rise of the Christian Society. To this we shall return in the next section of this chapter. It will be the subject of study in childish fashion during the tenth year, and will be followed by Old Testament studies in the eleventh.

We pass on now to the resumption of studies from the Gospels in the twelfth year, *i.e.* after an interval of two years.

(2) *Second Course between eleven and twelve years of age*

In the twelfth year, according to the scheme of study here described, the learners are much more developed intellectually, without having lost the little child's keen and self-confident desire to know and to do. The Life of Christ can now be treated as a real study, the object set before the class being the construction of the narrative in its historical order from the four accounts given by the evangelists. This idea commends itself more warmly to

children than to some of their elders. There should be a little talk about it before the work begins. The story might be told of the Latin Father in olden times who devoted himself to the production of a continuous narrative, called the Diatessaron, by writing out, in historical order, as he conceived it, passages from all the Gospels, so as to weld them into a single document. One may pause to think how troublesome that work would have been, in times when print was unknown and manuscripts written on rolls instead of in books. It would be much easier now to make such a book; we can buy two copies of all four for 4d., cut out all the passages we want, set them side by side, and so make a harmony of the Gospels. But how are we to get the events in the right order?

After all, we must think first. But it is very convenient to have one copy each of those little halfpenny Gospels, so that we may read one and compare it with the others as we go along. Of course, we shall have to be very particular to notice any statement, in any one of them, which gives a clue to the order of time, or the season of the year. When, for instance, we are told by one writer that "there was much grass in the place" we know that in Palestine the season must have been spring. We should look out also for brief phrases that indicate the place in which events occurred.¹ Our object is indeed not to draw up a mechanical Harmony of Gospels, but to acquire such a knowledge of them as will enable us to shut the books and see in our imagination, as if we were ourselves in the company of the disciples, how Jesus went to and fro throughout the land and wrought His works of love. If we can do that, it will all tend directly and indirectly to make our minds steadier in our more important endeavour to learn

¹ When St. Mark tells us that "departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee, through the midst of the coasts of Decapolis" (Mark vii. 31) and we study the map, an unexpected circuit outside the region of the hostile influences is revealed to us.

from His teaching, to follow His example, and to understand the full significance of His life and death and resurrection. But, in order to do it, we must learn what we can about the places where He walked and dwelt. Good use can be made at this or any other stage of Mr. W. Hole's *Life of Jesus of Nazareth portrayed in Colours*, each picture being accompanied by the appropriate quotation from the Gospel text. Topical pictures like these are specially useful to deepen and quicken the impression made on the young child. They may be studied also with a view to intelligent remembrance at this or any higher stage. Pictures of Palestine well chosen and adequate to illustrate the Scenic Background of the Bible Story should also be utilised.¹

One wants to get a sense of knowing, however imperfectly, what it would be like to spend a week alone in the wilderness, to walk up the Jordan valley in the spring, to roam about the hills round Nazareth with their wide prospect of sea as well as land, to cross the Sea of Galilee during a storm in a boat, to climb the slopes of Hermon, passing by the place, near Cæsarea Philippi, where Jordan takes its rise, above all to see Jerusalem as it was no later than the summer of 1914. But it will take much study and reflection to achieve such progress as this. The learners, on an average, will need to improve their knowledge and imaginative powers in this respect, and to extend them in others, when they come, as we must hope many will, to that next revision of the subject which is attainable in the secondary school.²

Meanwhile, we go to work on the construction of the story and make a beginning with St. Luke (i. 1–ii. 44), noting carefully, however, the contribution of St. Matthew

¹ *Pictures of Palestine, from Photographs by S. M. Nicholls* (Longmans), to be used with *Scenic Background of the Bible Story*.

² As a matter of personal experience extending over a good many years, it can be positively affirmed that in schools where geography is well taught there is a great improvement in these powers of historical apprehension.

(ii.), which the children will certainly expect. The weaving of the two narratives here is an interesting exercise. St. Luke continues to lead in chapter iii., and gives us the clue to the date of the Baptism: the events themselves, leading up to the Passover in April, show us that the time of the year was early spring, in the month of February. It is St. John, however, who takes up the narrative of events that follow the Temptation—the testimony of John the Baptist to the Messianic manifestation, the meeting of Jesus with the five disciples, the journey up the Jordan valley and across the hills to Cana in Galilee, the wedding feast, the attendance in Jerusalem for the Passover, the conversation with Nicodemus, the stay in the country parts of Judæa near Ænon where John was baptizing, the return to Galilee through Samaria where He talked to the woman by Jacob's well, the arrival at Cana, and the healing of the nobleman's son. The scene in the Synagogue at Nazareth, when His townsfolk rejected Him, and the general account, given by St. Luke, that "there went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all," may on good authority be taken next.¹ And so the piecing together of the continuous narrative goes on. St. John takes up the tale and again shows us the wonderful young Prophet at the Feast of Tabernacles,² after the end of that first summer season of ministry in Galilee. Until we come to the last week, it is always St. John to whom we must look for knowledge of events in Jerusalem. Probably one of the reasons why he wrote his Gospel, long after the others were written, was

¹ This is one of the most obscure points in the sequence of the narrative. The reason advanced by Professor Edersheim and others for taking it in this order will be better appreciated at the next revision in the fifteenth or sixteenth year.

² The argument for considering this feast (John v.) to be the Feast of Tabernacles may also be postponed with a simple assertion as to the existence of a good authority for the assumption.

that he might supply that part of the story which they had omitted, and which he seems to know intimately, as if he had been there himself, as probably he was. It is important, therefore, to use the narrative portions of the Fourth Gospel. At the same time, it is better to concentrate, at this age, and for the purposes of this study, on the narrative portions for the most part: there are, however, a few obvious exceptions to this suggested omission—or rather postponement—of discourses.

And now we must see what St. Mark has to tell us. We shall always keep him in mind, because, as a matter of fact, his Gospel is the oldest of the Gospels and was no doubt used by St. Matthew and St. Luke, both of whom added to it from other sources. In Mark i. 14 we find what we had not read so far elsewhere, namely that John the Baptist was put in prison, and that Jesus then “came into Galilee preaching the Gospel of the Kingdom.” Now from other sources of evidence it appears that John’s imprisonment took place soon after the Feast of Tabernacles, probably as soon as the pilgrim-crowds had returned to their homes. The time had come to proclaim the Messianic message, and the Christ, who had tested other places also, but Jerusalem especially, selected Galilee as the place best qualified to receive it. From this point onward, St. Mark’s narrative may be taken as central, additions to, or modifications of, the story being made by reference to the others.

The largest number of additions come from St. Luke: he has nearly all St. Matthew’s and a considerable number of his own. Many of these latter he sets out in order as belonging to the post-Galilean period. Some are events on the way to Jerusalem for the Feast of Tabernacles in the last year of our Lord’s life on earth. Some belong to the Peræan ministry between the Feasts of Dedication and Passover; and a few are additions to the story of the last

journey to Jerusalem which all three Synoptists describe. It is not indeed possible to have anything like perfect confidence in the correctness of any arrangement we may make to place the events and discourses narrated in Luke ix. 51-xviii. 29 in their proper sequence, relative to the narrative of our Lord's visits to and absences from Jerusalem as given in John vii. 2-xii. 1. The other two evangelists deal only with the subject of the last section of St. Luke's narrative, *i.e.* the journey up to Jerusalem. This journey was made apparently from Peræa according to the Synoptists, but more probably from that place near the wilderness called Ephraim, where St. John tells us He went after the raising of Lazarus. Some reduction in the quantity of the matter dealt with will, however, be found necessary in any case: it will be wise, at this stage, to contract the composite narrative, therefore, by retaining only those incidents and discourses in Luke ix.-xviii. as appear to be most relevant to the development of the approaching tragedy. Thus after John vii. 2-13 we turn to Luke ix. 51-x. 42,¹ because this brings us to Bethany, a place where it is probable that Jesus would stay on His way to Jerusalem.

Turning back to the Fourth Gospel, we continue with selections of the narrative parts and simpler teaching from St. John to the end of chapter xi.: this portion should be studied carefully by the teacher and told to the class, with well-selected readings, covering all the narrative passages and the easiest portions of discourse. At the end, we learn that He went beyond Jordan into the place where John at first baptized; and there He abode. A glance at the map, which should be on each school desk during the lessons, shows that this place is called Peræa, and we know that the ruler of Peræa, as also of Galilee, was Herod, the murderer of John the Baptist. We look in St. Luke for some

¹ It seems in itself more probable, however, that the mission of the seventy belongs to the Peræan ministry.

indication of the Master's presence in Peræa, and find in Luke xiv. 31 these words: "The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence: for Herod will kill thee." We may take it, therefore, that the narrative in this portion of the Third Gospel is ascribed by the author to the Peræan ministry. Now we know from John xi. that Jesus went up to Bethany and restored Lazarus to life at some time in the interval between the Feasts of Dedication and the Passover: we learn also from John xi. 54 that, on account of the plots against His life, He went away to a place called Ephraim near the wilderness, and there He stayed with His disciples till He came up for the last time to Jerusalem, making His abode at Bethany as before. We find St. Luke's reference to the beginning of that last journey in Luke xvii. 11, and we may therefore infer that he probably intended his readers to understand that the narrative from this point to Luke xix. 27 is his account of that journey, constructed from the historical materials at his disposal. We have been told also, by St. Luke himself, that it was his deliberate intention to set out in order all those things which the disciples believed to be true. The narrative as given by St. Mark and repeated by St. Matthew in Mark x. 32-53 and Matthew xx. 17-34 seems in some respects to have still stronger claims: it probably reflects the story from a more intimate point of view, traced by tradition to St. Peter, with whom St. Mark was closely associated in Rome.

The comparison of the Entry into Jerusalem, as told by St. John on the one hand and by the Synoptists on the other, is very interesting, inasmuch as it indicates that there was a double movement in the gathering of the disciples—those who were already in Jerusalem, with whom, it may be supposed, was St. John himself, going out to meet the Master, whereas others, also with palm branches, coming towards Jerusalem, were with Him.

Enough has been said to illustrate on its literary side the method and ideal of study for which children at this growing-up age are on the average ripe. Limitations of space forbid pursuit of the subject further. The two sections of the narrative dealt with have been selected because they are apt to be the most baffling in respect of sequence.

There is, moreover, much to be said in favour of a very simple presentation of the last scenes, with an attitude of mind, deeply observant indeed, but too much absorbed in the realisation of their significance to care for comparison of texts, except indeed as an after-thought in private study. Elaborate study of the Trial is more suitable at a later stage. The incidents of the Resurrection, on the other hand, and the appearances afterwards of the Lord to the women and His disciples, stimulate enquiry into all the evidence of an extraordinary event, the occurrence of which was certain to be disputed by the authorities who had done the Righteous One to death. Children of twelve years of age are not too young to understand why the stone at the door of the sepulchre was sealed and the watch set, not too slow-minded to appreciate the value of the testimony so plainly given by obviously clear-sighted simple men, who knew themselves to have been aroused out of broken-hearted hopelessness by the reappearance of their risen Master in their midst. The study of the Acts and Letters of the Apostles in the next year will throw further light on the wonderful transformation that was wrought in them by the Resurrection of the Lord.

The lessons, if there is only one lesson a week, will not suffice to cover all the matter in respect of teaching as well as narrative, in the four records. But children are easily set on the path of Bible reading for themselves and will, during this year, if encouraged to do so, make it their pleasure and pride to read in the books of the evangelists for themselves. We must be prepared of course for much inequality in this respect, and not pay undue attention to the problem of

distinguishing the tares from the wheat. In the soil of the human heart the tares, if we expect it of them as a voluntary process, are very apt to turn into wheat by some process of spiritual inoculation.

(3) *Third Course between fourteen and fifteen years of age*

Let us imagine the same children coming back to the study of the Gospels, well-grown boys and girls, three years later still. Even those who have forgotten most, in the ordinary sense of that word, and certainly could not pass an examination in the subject, will have subconscious, as well as conscious, bents of character and leanings of mind which are all to the good for the renewed pursuit of the study, even apart from the stock of clear ideas and memories which are still in the forefront of consciousness. There will probably be other young people also in the class, who came to school in the interval, some of whom are comparatively, or even very, ignorant. We begin the subject *de novo*, however, and, though the new-comers can contribute less at first, they are able to find their way. The age of the class allows the teacher to assume that its members can follow and also initiate for themselves adult ways of thought.

Most of the learners have just come up from the class below, in which, according to our scheme of study for a secondary school, they have been working on the Old Testament. If time has been found within this course to deal, however briefly, with the historical period between the Testaments, so much the better. If not, it may be worth while to supply the deficiency so far as to make more intelligible—

(1) The condition, social and political, of the Jews in the Græco-Roman world;

(2) The origin of Sadducees and Pharisees from the formation of the Maccabean physical force party by

secession from the ranks of those pious passive resisters, the Hasidim, in the days of religious persecution under Antiochus Epiphanes ;

(3) The rise of the short-lived dynasty of Herod the Great, who for the third time built the temple at Jerusalem.

Passing on to the New Testament itself, a more advanced method of study by comparison of the Gospels might now be adopted, applying it in detail so far as the standard of the class allows. Experience shows that of two parallel classes of the same age, the stronger one finds it easy and the weaker one difficult. Nevertheless, as a matter of experience, with a very weak class, the effort to carry out the work of comparison, although the comparison was never completed, proved to be by no means barren in respect of educational effect. There was marked increase of interest in observing—and ability to observe—increase in those qualities, to put it generally, on which intelligent reading of the terse and pregnant Bible text depends.

The Study of the Gospels, by Dr. Armitage Robinson, is the book to be read and re-read by the teacher who proposes to begin this study with a class by suggesting enquiry as to their origin, authorship and date. As in all other cases, learners ought to begin by thinking for themselves. No reliable record existing of the dates at which the Gospels were written, of the persons who wrote them and the particular interest in which each of these wrote, who he was and how he came about his historical material—questions on all these points arise and press for an answer. In order to find the answer it soon appears that we had better begin by examining the books themselves and comparing them. Any intelligent student of fifteen or sixteen will know enough of the contents to think of comparing the Synoptists in the first instance, taking them two at a time. The patient and accurate pursuit of this somewhat laborious purpose results at last in three interesting

conclusions, which the teacher unfortunately knows beforehand, but withholds from the learner till, bit by bit, it begins to emerge: (1) St. Mark's Gospel was used by St. Matthew and St. Luke and must be of earlier date. (2) St. Matthew and St. Luke have so much in common, besides those portions which they have in common with St. Mark, that by careful study it would be possible to reconstruct a lost Greek document which appears to lie behind and be the source of supply to these Gospels in those places where they agree with each other without having anything in common with St. Mark. This is of course the famous "Q" or Non-Marcian Gospel. (3) The third conclusion is that both St. Matthew and St. Luke had, in addition, each his own source of separate information and each had also a special purpose to serve by his work. St. Matthew sets forth the sublime ideal of Jesus as the Messiah of the Jews, in whose life and death and resurrection prophecy is fulfilled, and who, by His teaching, set forth so fully and summed up so effectually in this Gospel, made plain for all men the way of righteous life. St. Luke writes as the historian, not less a Hellenist in the intellectual sense because he has become a Christian. He is intent on setting forth in order all that he has been able to ascertain about the life on earth of Him who is indeed the Messiah of the Jews but, more than that, the Saviour of the World.

The character of St. John's Gospel, as historically supplementary to the Synoptic narratives, has already been to some extent considered in the previous course. It comes up again here, to be dealt with more thoroughly, as part of the general enquiry for information on the conditions of origin and dates of the Gospels. At this stage it is also possible to go somewhat deeper into the Johannine doctrine of the spiritual life. No period of life is more favourable than this period for vital appreciation of the meaning attached by the venerable apostle to the words of that last

prayer of our Lord for His disciples in the upper chamber, when He said, "*That the love wherewith thou hast loved me may be in them, and I in them.*" Much of the difficulty of Trinitarian doctrine to logically sensitive intellects would disappear if there were, in the common Christian consciousness, a deeper insight into the Johannine presentation of the Lord's own teaching. This teaching is at one with the Pauline doctrine of the *vital unity of God through Christ with the Spirit, which is immanent in the Church of Christ.* If there is time to establish the beginning of an interest in a similar enquiry respecting some of the other books of the New Testament, so much the better. The very important fact that St. Paul's Epistles are the oldest books in that sacred volume ought not to be overlooked.

But with all this it will still be possible, if there is goodwill and enthusiasm enough, to repeat for the third time the study of the Gospel story as a continuous narrative. These new studies will throw new light upon it, but it needs to be read again and again as a continuous story if we are to make it a part of our lives. The present writer speaks from personal experience of having repeated the study, year after year, with various classes many times, until at last it has become easy to tell it briefly from end to end. It is the class, however, that in the long-run should be telling the story to the teacher, rather than the teacher telling it to the class.

III. THE BEGINNINGS OF THE CHURCH OF CHRIST

(1) *First Course between nine and ten years of age*

Even the little ones in their tenth year can appreciate a good deal in the story of the Apostles and those other friends of Jesus, including His own brothers, who laid the foundations of the Christian Church. They will learn how

the disciples were assembled together, with their risen Lord, and how He commanded them to remain in Jerusalem and "wait for the promise of the Father," that gift of the Spirit which should make them one in spirit with the Father and with Him. They will read of His ascension, and of those ten days of waiting which followed and were spent for the most part in prayer by them, Mary the mother of Jesus, with the other women and His brethren also, having joined the company. Then, on the day of Pentecost, the promise is fulfilled, new and wonderful powers are conferred upon them. These powers Peter rightly interprets to the people as the fulfilment of the old-time prophecy, "It shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh." St. Peter especially, of all the apostles, is seen in a new light: he inaugurates the public formation of the Christian society by that first missionary sermon, which resulted in the baptism of three thousand persons. Later comes the miracle in the Temple, and the fruitless attempts of the high priest's party, first by threats and then by flogging, to bend those newly inspired leaders to compliance and stop their work. The part played by the great Pharisee, Gamaliel, should be carefully noted: it is a pity to allow even these little ones to confound the other members of the Sanhedrin with the party of Caiaphas and Ananias. Gamaliel should be remembered for good and placed side by side in estimation with Nicodemus and Joseph of Arimathea.

And so, step by step, the narrative proceeds—the martyrdom of Stephen and its consequences in that first persecution, which resulted in the scattering of the disciples and the spreading abroad of the Gospel by Philip the evangelist and others, which led also to the conversion of Saul—St. Peter's mission to Cornelius—the labours of Barnabas and Saul at Antioch—the persecution of the church by Herod, and his death—till we reach that second part of the

story, into which the author has thrown his whole heart, the missionary journeys and personal history of St. Paul.

For this second part of the subject more particularly, some study of the geographical and scenic background is essential. It is of course a much larger study than that of the background for the life of Christ; but the children are a year older and can understand it better. Much in the way of background must of course be left till the subject reappears on the time-table three years later, and knowledge of geography will have been advanced meanwhile. It may be noted, too, that present-day events have made, and are making, the region of the world in which the apostles laboured a very interesting region from the modern point of view. We must not, however, postpone all reference to the spatial background of the story until a more convenient season. The child has to think, so far as he can think, as he goes along. The Cilician Gates may indeed prove to be rather beyond the imagination of a London child, but, at the least, he can follow St. Paul from place to place over lands and seas, looking at the map from his position above it as an airman looks down on the movements of army or fleet. This is perhaps all one should as a rule expect at nine years old, but opportunity may well be given for more. The Rev. J. F. Stirling's little book of maps to illustrate the Acts of the Apostles is very useful. The children appreciate the aid to understanding of the text which it gives, and the memory is greatly helped, and clearness of apprehension facilitated, by the arrangement of events in space-order, as well as time-order, from the first. If this simple map-book, or some substitute, is used at this early stage, it may easily be set on one side and kept for use again at the later stage. At that stage, however, the maps may be in part constructed by the learners themselves from the information given in the text. This is a delightful exercise when the journey is by sea, and St. Luke the

historian: even a child who has never been on the sea can make these maps with enjoyment. And the very fact that he has done so fixes the whole story in his mind, and tends to bring him back to it on future occasions. Some teachers of high authority, moved by their sense of spiritual values as paramount in Biblical studies, are disposed to belittle unduly, in this connection, that element of value which attaches to intellectual thoroughness in understanding whatever one sets out to understand. Such thoroughness, however, is, after all, the more valuable the more high intrinsic value attaches to the subject in hand. A certain additional vividness is given, for instance, to our realisation of St. Paul's spiritual experience when we picture him travelling along the Roman road with intent to turn left into the Province of Asia, but "*forbidden by the Spirit*" to preach the word there, and later, when his company were come to Mysia, intending to go to the right into Bithynia, but "*the Spirit suffered them not.*" For many grown-up persons, reading the Bible for the first time with fresh interest, this perhaps would not count for much. But it matters a good deal for children, all the time, that they should use their minds actively to the best of their ability at every point, in order to understand what it is they read. That which is read again and again unintelligently becomes at last so stale as to be practically unintelligible. Bible reading has suffered not a little in this way.

The little child will not make much of the more difficult portions of the narrative in the Acts, such as the Council at Jerusalem, the visit to Athens—except on the surface as pictured story—and the series, at Jerusalem and Caesarea, of the trials of St. Paul. The account of events in Cyprus, Southern Galatia, Macedonia and Corinth is, on the other hand, readily intelligible; and so also is the story of the riot at Ephesus, and, best of all, the narrative of the journey to Rome. The descriptions pertaining to the earlier portions

of the book are all easy. As a whole, the subject at this stage needs to be treated as a series of simple stories based on the text. It should be set out, of course, in historical sequence—not according to that formula of vagueness, “Once upon a time,” which is so difficult to eliminate later if over-indulged in at this stage.

(2) *Second Course between twelve and thirteen years of age*

The object of the study, in the first course, is to give the child a correct, though childlike, impression of the men who were the founders of the Christian Church, and of the work they did in spreading a knowledge of Christ throughout the Græco-Roman world. When the study is taken up again, at twelve or thirteen years of age, in the second course, enquiry into historical and spiritual values will be carried further and made more thorough, sidelights from other sources of information will be introduced, the conditions of social and religious life in the Greek cities, *e.g.* Tarsus, Philippi, Athens, Corinth, Ephesus, made more intelligible. A closer study, for instance, will be made of the accusation against St. Paul, his three trials and his appeal, as a Roman citizen, to Cæsar. There will be time, moreover, in this second course to carry the subject beyond the limits of St. Luke’s narrative, and finish the stories of the greater apostles, so far as we know them from other sources. The last section of St. Paul’s life and his death can be made out from the Epistles. Of St. James, the brother of the Lord, we know that he was killed in a riot at Jerusalem, between the retirement of Festus from the governorship and the arrival of his successor. Of St. Peter we learn that he was concerned with the churches in Pontus, Cappadocia and Bithynia (1 Peter i. 1); and there is sufficient traditional and archæological evidence that he and St. Mark—for whom St. Paul sent shortly before his

execution—worked together in the Church at Rome until he too was caught in the toils of the persecution and died, as his Master died, by crucifixion. And the children may well be told and be shown pictures of the two great churches that stand on the traditional sites of their graves to-day.¹ There is also the story of that other great apostle, St. John the well-beloved, who was condemned to forced labour in the mines of the island of Patmos during the persecution. There it was that he wrote those letters to the Seven Churches of Asia which we read in the first section of the Book of the Revelation. Time may be found also for some preliminary study of the Johannine Apocalyptic Vision itself, with a view to its significance as symptomatic of “bad times” for the world in those days, and as offering to a persecuted generation the consolation of faith in the Vision of Righteousness and Judgement to Come. Dr. Anderson Scott’s book, called *The Book of the Revelation*, may be recommended for use as commentary.

Nor is this the last to be said about “the beloved disciple.” Tradition tells of him many years later as the survivor of all his early companions, the venerated Elder of the Church in Ephesus. And there in the late evening of his life, as we are told, he wrote that account of his Master’s life which bears his name. The characteristics of that Fourth Gospel are (1) that in respect of the events recorded it makes good certain omissions in the synoptic narrative, and (2) at the same time it gives us the beloved apostle’s interpretation of the truth as it is in Christ Jesus.

Some of these things and, it may be, others can be told very simply to the young children in the first stage, but for the most part the sequel to the story of the Acts should wait for treatment in this second stage of the course of study, when it will be normal for them to deal with the

¹ These violent deaths of these three pillar apostles of the Early Church occurred between A.D. 61 and 68.

Scriptural evidence at first hand. In that stage of development children are growing up: they are well able "to read, mark, learn and inwardly digest" what they read for themselves. They can, with some guidance, extract from St. Paul's Epistles much supplementary information about his doings, his intentions, his state of mind at various times. They will discover for themselves, what St. Luke does not appear to have known, that his hero went into Arabia in order to think things over by himself, after his conversion and baptism in Damascus, and also that at the time, three years later, when the apostles sent him away from Jerusalem, where both parties distrusted him, he himself while he prayed in the Temple had a comforting vision of the Lord, and heard the reassuring words: "I will send thee far hence unto the Gentiles." Sidelights there are also on events at Ephesus and in Corinth which it is delightful and stimulating to discover for oneself. The subject as a whole will of course be traversed again at this stage.

(3) *Later Studies between fifteen and sixteen years of age*

So far as school studies go, it is probable that we shall not generally be able to make time for a third revision of this subject some three years later. There are so many Scripture studies of directly philosophical, rather than historical, significance for which interest is ripe at sixteen and later. The "Teaching of Christ on Life and Conduct" is one of these studies; the "Advent Hope in St. Paul's Epistles," with Dr. Armitage Robinson's book on the subject in hand, is another: it can be treated as a study of the references to the Second Coming of our Lord in the several Epistles considered in their historical order, this study being made on the student's own initiative and debated afterwards in class. The masterly analysis given

in the text-book is better reserved, chapter by chapter, until the young people have done some solid searching and thinking for themselves. Or a subject from the Old Testament might be chosen, Isaiah of Jerusalem or the Second Isaiah, for instance, with Sir George Adam Smith's great book in use for reference and for reading aloud. A special study such as Prophecies concerning the Servant of the Lord, with Professor Kennett's book, or Dr. Nairne's as standard, would also be good. Other suggestions will occur to every one. The main consideration is that as a rule this time of life or later—*i.e.* in the sixteenth or seventeenth year—is *the* time for some intensive study of a Scripture text. The particular study which is most suitable will depend on circumstances, such as the books available, the interests uppermost in the minds of the learners, and the qualifications in scholarship and interest of the teacher also. The teacher who has a good idea burning brightly in his mind had better let the learners have the benefit of his illumination. At other times the class might choose, by voting on proposals which would be moved by those members who are conscious of ideas to be developed, Scriptural obscurities to be cleared up or doctrinal problems to be solved.

IV. PROGRESSIVE REVELATION IN THE BIBLE OF THE HEBREWS

(1) *First Course between ten and eleven years of age*

The Old Testament teaching now claims our attention. According to our scheme, it first appears in the third year of the preparatory course. Children fairly well trained so far ought to have, by this time, sound ideas of God in His moral relation to Man and the World. And this implies sound ideas also of Man and his Duty—which is also his

privilege—to do God's will and help to bring about that state of things for which we pray when we ask that His Kingdom should come and His will should be done on earth. With ideas such as these at the back of our minds, Old Testament difficulties, arising from the presence in the text of archaic conceptions about the nature of God, can be easily dealt with—by open discussion if need be—but more often probably by the silent common sense of the individual child, who already has learnt something of the truth as it is revealed more perfectly in Christ.

The Old Testament falls into its place in our scheme of study for the Christian child as recording the earlier history of that "revelation of God to man through man" which culminated in the manifestation of Christ. If we find ideas of God in it which are, as we think, inconsistent with His manifestation in Christ, we must first make sure that we are justified in so thinking. If we are justified, it is not after all surprising, since our standard belongs to a more advanced, and therefore higher, stage of that progressive revelation which is of the very essence of the Bible as a whole. The Old Testament, moreover, is a much more complex and difficult book than the New Testament. Whereas the latter was written in the course of fifty years, the writing of the former ranged over a thousand years or more; and after that came a long interval of silence between the two.

The children might be told a little at the outset about the age of this wonderful book. They should learn also that the very old parts in it were doubtless handed on through generations, from father to son—as from Abraham to Isaac, or from Moses to the Children of Israel—before they were made into a continuous story and written down. Sometimes we get two different versions of the same story, like those of the king-making of Saul, as any observant child can see for himself, since the conscientious editor places

them side by side. Points like these should be noticed when we come to them: it is bad for sincerity of intelligence to slur over literary points of interest that could be perverted into difficulties: Bible reading can be made demoralising in this way. In the second stage of the study, three years later, the story of the making of the Hebrew Bible should form a distinct section of the course. In this early stage, however, it suffices at the most to observe a few points as they arise, in order to suggest the compositeness of the record, and the fallible human element in it as it varies between one writer and another. It is more important, however, that children should understand how the Old Testament ideas of the nature of God which fall below the level of the New Testament teaching do so, because God was not known so fully, in all His goodness to men, before Christ Jesus came to teach them of the Father.

Some teachers are of opinion that the ten-year-old children are not mature enough to learn from the Bible itself at all, that the stories should be told to them, or read from a suitable collection of Old Testament stories, and then subjected to discussion and questioning by the class. In some cases it is probable that this, or something like it, is the only possible way. But with a good class of ten-year-olds it is astonishing how well they take to the idea—and diligent use—of a shortened Old Testament. It will be all the better if it is divided up into stories¹ with well-chosen titles, so that one can the more easily find one's place in the whole.

There is a great deal to be said for postponing the stories of creation, as also the stories of the Origin of Evil—the temptation, the flood, the confusion of tongues—to a later stage. They can thus be better appreciated in their true character, as primitive sacred myths beautified and

¹ Canon Stevenson's *The Old Testament for Schools* is arranged in this way.

clarified by the deeper spiritual insight of those Hebrew sages and historians who set them in their place at the beginning of the history. There they stand, in the forefront of that Sacred Book in which the Hebrews incorporated all the records of the history of their race, interpreting it as the history of the people chosen to be God's witness in the world. For the little child of the present day it is suggested that we make our beginning more simply with the stories of the Patriarchs. We shall want a big map of the ancient Bible world, and we must work at it to get a good childlike idea of those two great river valleys, one to the west, opening on the north into the Mediterranean Sea, and the other to the east, running down south into the Persian Gulf. Between them lies the Desert of Arabia: we must try by pictures and descriptions, with questions from the class, to get some rational notion, however inadequate, about its character, either as a place to live in or as a place to travel through. Then we take stock of that narrow strip of comparatively fertile country which lies on the shores of the Great Sea and connects the upper part of the eastern with the lower part of the western valley. This is Palestine, the central spot on earth in the estimation of the Israelites through all their age-long history. And as it is now, so it was at the beginning—the best way from one river valley to the other, whether a man walks, or rides on camel-back, or takes the train from Beersheba to Damascus.

A few lessons on this fascinating subject should be given by the expert teacher of geography, the teacher of Scripture co-operating to the extent of making sure that the locality of special Bible places and Bible routes receives attention. The teacher of Scripture ought indeed to attend these lessons for his or her own instruction. That would be much more effective than private reading. Such at least is my experience: I want to hear and see some one who

understands the "lie of the land" showing the children how Jacob, for instance, or Eleazar, or Abraham himself went up hill and down dale, across wide moors and along the deep broad Jordan valley, as he moved from place to place. The Old Testament stories are so good in themselves that they deserve this intimate realisation of their background, on which depends the extraordinary charm that naturally belongs to stories about the Homeland or other dear familiar places. The more intimate treatment is of course mainly for the Holy Land itself. We cannot expect to cover all the ground so thoroughly.

The course may be divided into three sections, corresponding sufficiently with the division of time into three terms:

(1) Stories of the Patriarchs, ending in an account of the Bondage in Egypt, with some elucidatory matter from other sources.

(2) Moses the Deliverer and the Heroes of the Settlement in Canaan—Joshua, Deborah, Gideon.

(3) Samuel and the Establishment of the Kingdom—Saul, David, Solomon. Secession of Northern Israel and its deterioration. Elijah and Elisha.

It is important to cover the ground so far with such omissions as may be judged expedient or found necessary. Details about the succession of unimportant kings should be deleted. It is enough to know that, whereas David's dynasty continued on the throne of Judah, Rehoboam's rebellion was speedily followed by Jeroboam's usurpation of power, and that this led to idolatry in the Northern Kingdom and was the prelude to a series of similar usurpations in Israel. The names to remember are those of Ahab, his wife Jezebel, and Jehu who deposed the son of Ahab and, with Elisha at his right hand, restored the worship of Jehovah. The three great names in the whole of the third section are Samuel, David, Elijah; and the

greatest of these is undoubtedly Elijah, though David will always—and that most naturally—be the best beloved.

For text-book let all the children have an abbreviated Bible. It would be better if they could have it divided into volumes: perhaps that may be practicable one of these days. For home work there will be passages to learn, such as the Song of the Well, Joshua's Invocation to the Sun and Moon, David's Song of the Bow, and part of Deborah's Triumph Song. It interests the children to realise these as very old versified parts of the record which, no doubt, people did know by heart and repeated to each other. It is well also to become acquainted with Joshua's fine utterance at the Battle of Gibeon, and to understand it as a poetic invocation to the Sun and Moon. This utterance is similar in character to—and probably neither more nor less pious than—those addressed by the Celtic Druids to the Elements of Nature. At other times it works well to prescribe a certain amount of reading to be done at home, the story to be told by members of the class on the next occasion. The teacher will be ready to tell it herself: if she leaves out any beloved detail which some child cherishes in memory, she will gladly accept the timely reminder. "You did not tell us that Moses ground the golden calf to powder and put it in the water that the people had to drink," says the child. "To be sure," says the teacher, "I'm so glad you reminded me." If every one is free to speak in due course and a certain number are wide awake to do it, the points of the home reading do not get overlooked and habits of careful observant reading are formed. In the case of the Bible text, which is so often terse and full of meaning, the formation of such habits is indispensable.

(2) *Second Course between thirteen and fourteen years of age*

Some schools—perhaps the majority—will prefer to go on with the Old Testament study during the first year, instead of the third year, of the Junior School course, since the former follows immediately on this last year of the preparatory stage. In that case the method of study pursued will still be very elementary. The subject may be conceived primarily as the story first of Israel and then of Judah—from the eighth to the sixth century B.C. This was during that time of terror to all the little nations, when Assyria first and Babylon afterwards played the rôle of being a menace to their world. It is not possible to appreciate the full significance of the Judæan spiritual influence on the history of the world, unless we know something about the rise and fall of these ancient empires, and realise the position of those little states of Judah and Israel, set as they were on the road to Egypt from Nineveh and Babylon. The destruction of the Northern Kingdom was swift and thorough: the population was deported to Assyria and strangers planted in their place. Judah escaped the Assyrians; and in the next century, when Babylon was mistress of the Mesopotamian valley, Judah's condition as her tributary would have been tolerable enough, if Judah's king and Judah's people had been wise enough to follow the counsel of their statesman-prophet Jeremiah. Before that time, she had been tributary to Egypt until Babylon, by defeating Egypt, took her over. But Zedekiah the king of Judah broke faith with Nebuchadnezzar, intrigued with Egypt against him, put Jeremiah in prison and rebelled. So Nebuchadnezzar came up against Jerusalem and took it: the Temple was destroyed, the walls broken down and all the best of the people carried away to exile in Babylon. Of those

who were left the greater part, against the advice of Jeremiah, went to Egypt; and he, faithful as ever to his ungrateful people, accompanied them there and died. Judah, like Israel, seemed to be utterly destroyed.

But it was not destroyed; and the central interest of Bible study at this point consists, to a large extent, in finding out and understanding (1) what it was those Jewish exiles carried with them into exile that kept their national spirit alive, and (2) how it was that they re-created the nation of Judah and made their Book of Books. Let us therefore now take up the study of this Book, more particularly as the study of that succession of prophets—"God's Lantern-Bearers"—on which the preservation, as well as the development, of spiritual Israel depended. We have had our procession of heroes so far: the procession of prophets is much more important and calls for deeper thought. If this second course is taken two years later, when the children are in their fourteenth year, this subject can be dealt with more thoroughly, especially in relation to the story of Ezekiel, the prophet-priest of the Exile. He it was whose spiritual influence maintained and developed the religious genius of his people, cut off, as they were, on the one hand, from all their cherished religious ordinances, and beset, on the other hand, by all the temptations of Babylonian world-mindedness and heathenism. But Ezekiel and the men of his school in Babylon did more than this. The exile is the occasion of a new development for Judaism—nothing less than the making of the Sacred Book.

The first step in the making of the Sacred Book may be dated from the discovery in the Temple of a Law book—perhaps our Deuteronomy—during the reign of Josiah. During the Exile, we can imagine how the little store of precious manuscripts, poems, tales, histories, prophetic writings, began to be carefully collected, and the knowledge

of them propagated throughout the community. Scribes and editors presently appear, copies are made and collections of manuscripts are multiplied: the building of the Bible has begun. At this point in the Biblical narrative it may be well to pause, in order to study briefly the composite character of the ancient Law books and histories, and, in so far as we can, to form some idea—some tentative idea—of the relation (1) between Ezra's Law book and the collection of Hebrew manuscripts in Babylon on the one hand, and (2) between it and the Old Testament of the second century B.C. on the other. The attempt will be largely a confession of ignorance, it is true, but it will be stimulating nevertheless.

In 538 B.C. a band of the exiles returned to Jerusalem to rebuild the Temple; but for eighteen long years the work was delayed and obstructed. It was eighty years after the return that Ezra with his Law book came out of Babylonia to restore the essential purity of religion in Jerusalem. This book—“*the wisdom of thy God which is in thy hand*”—Ezra was commissioned to teach, and in accordance with it, by the king's decree, judgement was to be made. Later came Nehemiah's mission to build the wall of the city and organise all things more effectively. It was about one hundred years after the return of the first band of exiled Hebrews that the public reading of the Law by Ezra, the general confession of sins and the sealing of the covenant by the leaders of the people took place.

Whether this year's course of study is taken in the twelfth year of age or in the fourteenth, the ground can, with diligence, be covered so far within the year. But this can only be done in both cases by careful selection of material for lessons, and a certain amount of reading, undertaken as a point of honour, to be done at home. Girls in the twelfth year, as well as in the fourteenth, do

this very willingly. For those to whom literary study is difficult, help should be provided by means of an easy book, or books, on the Bible subjects. Mr. Claude Montefiore's Bible for Home Reading may be recommended, especially to parents: it deals with the Old Testament only.

In schools where this second course of Bible study is taken in the fourteenth year or later, some attempt should be made towards the end of the course to lift the veil that hides the interval between Nehemiah the Governor of Jerusalem, commissioned by Artaxerxes the King of Persia in the fifth century, and Herod the Great, King of the Jews, appointed by Rome in the first. The children have probably already learned, from history lessons or reading-books or conversation, (1) that the Persians tried to conquer Greece and were afterwards conquered by Alexander, the great Macedonian, who had made himself also King of Greece; (2) that Alexander's empire broke up into pieces after his death, that two of the pieces, *i.e.* Egypt and Syria, continued to be sovereign states, ruling over other lands, of which Judah was one; and (3) that Rome in due course conquered them all, and was in the time of our Lord the ruler of the Græco-Roman world. Knowing as much as this, they will expect to hear that Judæa, like other small nations, became subject in turn to one master after another, as each one of these great states overcame its predecessor. During the Persian period, Jerusalem, so far as we know, lived freely in peace and virtue under the rule of the Mosaic Law, with no kings, no popular assemblies, only the High Priest, whose duty it was to exercise his authority strictly in accordance with the Law. In that theocratic Jerusalem there was no need for the policeman. Every member of the community was bound to obey the law of his own accord: he knew what it was, and no one interfered with him if he kept it.

In the Greek period, after the break-up of Alexander's Empire, Jerusalem came at first under the suzerainty of Egypt—the Egypt of the Ptolemies. Such political disturbances of equilibrium as occurred need not concern us here. The interesting fact about this Græco-Egyptian period is that it led to intellectual intercourse between typical Hebrew and typical Greek. The Jews appear to have been even then, and earlier, a migratory people overflowing the narrow borders of their own land. There came to be a large colony of Jews in Alexandria: Greeks became interested in Hebrew religion and Jews in Hellenic thought. The Jews of Alexandria made their own canon of the Old Testament, the Septuagint version, and made it in Greek, including in it those interesting books of the Apocrypha which are absent from our English Protestant Bible derived from the Hebrew source. The Catholic English Bible is derived from the Septuagint, through the Latin version called the Vulgate, in the composition of which St. Jerome used it. The most interesting point about the Græco-Jewish contact in Alexandria is, however, the explanation it suggests as to the causes of the literary development to which we owe the Wisdom books—Proverbs, Ecclesiastes, Job, Wisdom, Ecclesiasticus.

The two Greek kingdoms of Egypt and Syria fought against each other, and used Palestine as connecting highway across which to strike. In the end, Judæa came under Syria, and was glad of it at the time. Later there was trouble, and the king Antiochus Epiphanes, who afterwards died mad, reduced the city, violated the Holy Place, took away the precious vessels of the Temple, and finally set up a golden image of Zeus, whose features, it was said, resembled his own, and issued a command that all Jews should take part in the heathen worship of this image which he had instituted. It was an act of madness, and the persecution came to an end when he died

some three years afterwards. But it was bitter while it lasted, and it produced lasting results. Pious Jews, under the name of Hasidim, banded themselves together as passive resisters and fled to the rocks and caves of the wilderness. The soldiers had their orders, and many of these innocent people were ruthlessly killed. Then suddenly there broke away from among them the Maccabean group of brothers, resisters still, but no longer passive. This was the origin of the Maccabean dynastic rule, first as High Priests and afterwards as Kings over Jerusalem. In 63 B.C., when the Roman general Pompey, victorious over Syria, came to Damascus, Aristobulus, the younger of two Maccabean brothers, who had made himself King, was holding Jerusalem against the elder brother, who, himself a weakling, recognised nominally as High Priest, was a tool in the hands of the able and unscrupulous Antipater, the father of Herod the Great. It was Pompey who settled that dispute. Aristobulus, with more gallantry than wisdom, attempted to hold the city against him and failed. From this time on, Antipater and his son Herod after him took care to conciliate and serve well the powers that were at Rome; and so, in the end, by sheer ability and guile, Herod became King of Judæa as the nominee of Rome.

The book to read on this period is *Jerusalem under the High Priests*, by Mr. Edwyn Bevan. Some knowledge of this time "between the Testaments" is necessary for the better understanding of the conditions of Jewish life and thought into which our Lord was born.

(3) *Later Studies*

In schools where the leaving age is high, it may be thought wise and found possible to return once more to Old Testament studies of a more specialised and intensive

character. For those who leave school early, other opportunities to the same effect should be sought out or created, whether in the form of Evening Classes or University Extension Lectures or study circles for private reading. The so-called religious difficulty need not be a difficulty here: (1) because all attendance would be voluntary and undertaken by young people beyond school age; and (2) because there would, in these more generous days, be no difficulty in obtaining on the committees of management the services of expert Scriptural scholars drawn from all the churches, who would rejoice in such an opportunity for co-operation in the promotion of Bible study. One example of a committee similar in type is to be found in the Board of Studies for Theology in the undenominational University of London.

It is to be hoped also that provision will be made in the new Continuation Schools for the study of the Bible as one of the subjects on the list from which the student is allowed to choose.

CHAPTER IX

SUGGESTIONS FOR STUDY IN THE LIVES OF THE SAINTS

“The saint is an heroic servant of God, a man who loves and is loved by God, and derives an extraordinary strength from this mutual love.”—HENRI JOLY in *The Psychology of the Saints*, p. 40.

JUST as in every normal child there is something that responds to the spirit of the hero, so there is something also that responds to the spirit of the saint. The saint indeed has much in common with the hero. All saints need to have by nature the heroic temper or to acquire it by practice: this is so, because every saint must be ready to suffer all things for “righteousness’ sake.” On the other hand, it is not true that all heroes are saints, though some have been. The soldier saints of history who began as soldiers, and the Sir Galahads of fiction, represent this very attractive type—the saint who loves danger for its own sake: so it would seem do also some of the great missionaries, such as St. Boniface, who described himself as moved to the dangerous enterprise of his mission to the heathen Germans “by the love of travel and the fear of Christ.”

But the essence of the character of the saint lies in the leading motive of the saint. And that motive is the passionate impulse to live in accordance with the Divine will, and do things “for the love of God”¹—to do them also

¹ The story of Brigit of Kildare illustrates well this saintly working of the twofold law of love. See *Early Christian Ireland* (E. Hull, D. Nutt), chap. xv.

“for pity’s sake” towards men. With these impulses the normal child also is easily moved to sympathy. He has enough wholesome human affinity with the hero and with the saint to be capable of some yearning for self-sacrifice without limit in a cause that is good. He has some idea that there is after all no life so joyous as life spent in a service for which one is ready to die. This is the life which the martyrs lived, the life which presumably all saints do live, whether put to the final test of it or not. “Not all are capable of sanctity which is the heroism of charity,” writes M. Joly,¹ but “all can drink in some measure of the chalice of which the saints have drunk.” And again he calls on his readers to note the unity in variety among the saints and learn to regard each several life as a self-revelation of that Divine personality by which they were in a sense possessed.

Hence arises the suggestion that, in laying the foundations of moral and religious education, the stimulating influence of stories of the saints should be used, as well as the influence of stories of the heroes.

The fact that the two characters have much in common is illustrated in the opening passage of our Lord’s great Sermon, as recorded by St. Luke.² This passage may be quoted as the most authoritative description of the saintly personality. It sets forth the ideal of character which Jesus expected in His disciples—a character indifferent to all worldly adversity, to hatred, contempt and ill-fame among men. It suffers all things gladly “for the Son of Man’s sake.” Nay, it rejoices in adversity, hatred and contempt. “Rejoice in that day and leap for joy,” He says.³ In the

¹ *The Psychology of the Saints* (Joly, Washbourne).

² Luke vi. 20-26.

³ Chapter viii. of *The Little Flowers of St. Francis of Assisi* relates a conversation between the saint and Brother Leo which should be read universally as an illustration of the whole passage, though it is not by the saint given as such.

spiritual—which is the eternal—world the reward of those who suffer for righteousness' sake is great. It is on those who make choice of the things which perish that spiritual woe falls. But the keynote of the message is suffering. Take suffering gladly, let the rest be what it may.

Now the hero, like the saint, has the loyal self-devoted temper and the idealist outlook described in this passage. The two are alike in firmness of will and, up to a certain point, in preferring the "goods of the soul" to the "goods of the body"—the satisfaction of impassioned ideals fulfilled to the satisfaction of bodily life amply provided and well preserved. The difference of the two is that the idealism of the saint is all of one piece and works itself out practically, from first to last, as life in the service of Him whose purpose is that we should co-operate with Him in realising the highest good for men. Thus the idealism of the saint makes for the fulfilment of universally good ends: it is supported, therefore, by the faith that God will bring those ends to pass: and it is stimulated to the joy of triumph in the midst of adversity by the consciousness of living, working, suffering and, if need be, dying for the love of God and the furtherance of His will. *The saint is in fact the hero whose vision of ideal values is centred in appreciation of things divine: as such he is the invincible soldier in the service of God.*

The great Sermon goes on to describe the character of the saintly life as shown in its gracious humane everyday guise towards men. Note the unlimited abundance of its generosity. "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. . . . Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. . . . Love ye your enemies, and do good and lend, hoping for nothing

again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.”¹ The saint is from this point of view the person whose kindness to his fellows is abundant and free—“good measure, pressed down, shaken together and flowing over.” The chivalrous hero has much of this latter character also, though limited in so far as his vision of the humanist ideal is limited. In pagan times—and all times have been partly pagan—the heroic temper made for itself outlets in useless and often mischievous ways: there is much pagan waste of this great quality in the world to-day. In any country where the heroic temper prevailed, the coming of Christianity inevitably purified it more or less, and greatly enlarged the scope of its opportunities. The most familiar example of this latter tendency is the outbreak of missionary enthusiasm in Ireland in the fifth and sixth centuries. Men who, if born two centuries earlier, would have been powerful tribal champions at home, or dauntless mariners in search of dangerous adventures abroad, were ripe for the inspiration of missionary zeal which came to them with the coming of the Christian faith. Columba and Columbanus, and probably all their companions, were obviously men of the fighting breed, men also who, like the brave Englishman Boniface, the apostle of Germany, loved the adventure of hard and dangerous travelling, unarmed, in foreign lands.

A considerable variety of experiments might be made in selecting a series of stories for educational purposes from the available literature. We might begin with the early saints of the homelands, and make friends with them as seen and realised in association with historic events which we know, and moving among scenes with which we are familiar. The rise of Christianity in the homelands of Britain and Ireland is a fascinating story. The saints

¹ St. Luke vi. 27, 28, 30, 35.

who are its heroes have the quality that makes strong appeal to the imagination of the young. But whatever series of saints may be adopted, it is of course important to distinguish, in each narrative, between the portions founded on evidence of real historical value and those other portions which are legendary fictions, though it may be that they have some genuine spiritual utility notwithstanding. There is a sufficient amount of good evidence for the Saints of the Homelands; and for particulars in the story of some among the early Christian Martyrs there is, I believe, written contemporary evidence, the *Acta Martyrum*. Most of the notable later saints, from the fourth or fifth century onwards, were almost as well-marked historical characters as the emperors and kings themselves.

This impression of reality in the stories of the saints it is most important to develop and maintain for the children. It ought, so far as possible, to be maintained at the same level as that which attaches to the study of the Sacred Book itself. For religious education, it is the sequel to that study: it supplies a line of connection which brings us nearer to apostolic times through Clement, Chrysostom, Ambrose, Jerome, Gregory the Great, and their successors in direct descent from St. Peter and St. Paul. The facts of the story ought to be apprehended as intensely real: they are testimony to the truth that *the kingdom which is within did come with the coming of Christ, and grows as time goes on*. The attentive study of such secular considerations as correct and well-marked historical and geographical background is of considerable importance for this story also.

If the impression of historic reality is preserved in the main, there is, however, much to be said for the moderate use of gracious little stories concerning each saint, such as may or may not be true, and which fall naturally into their place as doubtful but interesting. Even the mere wonder-

stories should be noted if they are good, *i.e.* if they tend to edification; but they should be noted with a difference. Narratives of a saint's prophetic visions should not be treated as wonder-stories; they are sometimes a very real part of his life; they were all that for the prophets Isaiah, Jeremiah, Ezekiel. Among European saints such visions are, for instance, credibly recorded of the sane and statesman-like English saint Dunstan.¹

Stories of wild beasts tamed by a saint are not necessarily mere wonder-stories at all. Children love them and profit by them. The life of St. Francis abounds in such stories of loving-kindness between man and the lower animals: from Sister Lark to Brother Wolf they were all dear to him. On one occasion "he wished to persuade the Emperor to make a law that men should make a good provision for birds and oxen and asses and the poor at Christmas time."² Some charming stories are told also about St. Columba, St. Malo, and other Celtic saints. There is a tale too about St. Blaise of Cappadocia in the fourth century, how he lived in a cave on Mount Argus by himself, and how the soldiers who were sent to arrest him during the persecution, found the mouth of the cave surrounded by a great number of lions, tigers, bears, wolves, and other wild animals which kept him company. Inside, they found the saint wrapt in meditation. This story is the more impressive because it is the one bright spot in an ugly tale of man's incredible iniquity during that last of the persecutions under the Roman Empire.

Following on the study of the Sacred Book, it would be well if some further study, or private reading, were undertaken in schools that would stir up interest in the history of the growth and development of Christian life from first

¹ Dunstan, however, suffers much from his mediæval biographers, who have picked up or invented silly legends about him which are quite incredible.

² *Mirror of Perfection*, section xii. See Everyman's Library, No. 485.

to last throughout the world. That the early Christians in Rome had a sense of this appears from the fact that they took pains to enquire into and record the particulars concerning the judicial trials and other doings of the Christian martyrs whose contemporaries they were. Luke, the faithful companion of St. Paul, had written, as we know, the "Acts of the Apostles." In a similar spirit, with similar intent, the survivors of those who suffered in the persecutions set themselves to record as well as they could the *Acta Martyrum*. The *Book of the Acts of the Martyrs* is therefore a book for which abundant material exists, though doubtless much has been lost and some was destroyed wilfully in the third persecution.

It was on August 1st, A.D. 64, that the story of the Acts of the Martyrs began. "That extraordinary poem of Christian martyrdom, that epic of the amphitheatre, which will last 250 years, and from which will spring the ennobling of women, the emancipation of the slave"—these are the words in which Renan sums up the history of the four persecutions. The Epistle to the Hebrews was probably written about four years later; and to the same approximate date may be referred the Book of the Revelation of St. John, with its visions of doom for the wicked city and those who worshipped the beast,¹ and its visions of special honour bestowed on those who had been "slain for the word of God, and for the testimony which they held."²

Without this sequel to his Bible studies, the Christian student's ideas as to the foundation of the early Christian Church and the sources of its strength in the sub-apostolic age are necessarily inadequate. The message of the Christ-life to the world was, in one form or another, reiterated to that world in each saint's life. The message of the Christ-death was re-echoed, in all its meanings, by each Christian martyr's death. That faithfulness to Christ is everything,

¹ Rev. xiii. and xviii.

² Rev. vi. 10 and xx. 4.

that suffering and death are as nothing in comparison—these are the obvious lessons of the martyrs' testimony: their appeal to all that was noblest in heroic paganism must have been very powerful.

Behind lay the deeper lesson which is not so obvious—the lesson of the Cross of Christ itself—the lesson that the suffering inflicted on these godly ones by evil men implies suffering inflicted on God—on a God who is always ready to forgive the penitent sinner, whose very nature it is to love all His creatures. Even the persecutor, if he could be brought to repentance, would be forgiven. Most, if not all, the martyrs in their anguish did not omit to testify to this truth, by praying for their enemies, as their Master prayed, thus “showing forth” once more “the Lord's death,” in its vital meaning of love, suffering and forgiveness, “till He comes.” The more we learn about *Acta Martyrum*, the more vividly we shall realise how it was that the great lesson of Redemption was the more deeply impressed on the minds of men, the more intimately acquainted they came to be with the life and death tragedy of these faithful ones who met their death in the spirit that reflected the spirit of their Master. The Cross that was the symbol of the Master's suffering was the symbol also of divine forgiving love. As saint after saint suffered in like manner, the message from that Cross of suffering and forgiveness was again and again affirmed. *He* suffered for our salvation; *they* have been privileged to associate themselves in His suffering and thus all down the ages to press the lesson home.

The suggestion here implied, as arising out of these considerations, is that an attempt should be made—experimentally in some schools at least—to give, as a sequel to the study of the Acts of the Apostles, a course of lessons on *Christian martyrs in the first four centuries*. The course could be made very short, with four lessons only if necessary

—one for each century—a striking example or two, well marked as to personality, being taken in each lesson. The special causes and other characteristics of the persecutions in each century should be made clear, and the general historic interest should be well maintained. Otherwise the effect produced is apt to be that of mythical or semi-mythical legend, and such an effect is peculiarly mischievous in dealing with such a subject as this. In the case of a martyrdom, the child should either know that the story is true and appreciate the heroic devotion of its hero, or he should not hear anything about it at all.

Here then are two suggestions to begin with. *The Saints of the Homelands* and *The Early Christian Martyrs* ought to be made known to our young people, either by their own reading or from lectures and talks in school. But this is not nearly enough, though it will be worth much if it creates an interest keen enough to make them follow up the subject, by private reading in leisure hours or after life. Every century has produced its roll of saints: so has every Christian land. New types of sanctity emerge from time to time.¹ Joan of Arc was such a new type. No Amazon was she, nor physically abnormal, but a simple pious girl with special inspiration for a particular work, which work she accomplished and suffered death in consequence. Joan was perhaps unique, but there are many types besides—men, women and children. There are saints with a passion for teaching; there are saints with a gift for prayer; there are saints who serve God by tending the sick, and saints whose ears are ever open to the cry of Christ's poor. We want to know also about the splendid men and women in every age who carried the Cross of Christ into distant and dangerous lands.

Space forbids that we should discuss this great subject

¹ See *Joan of Arc* in Joly's "Saints Series" for a good historic account of this wonderful peasant girl.

further in these pages. A list of books will be found in the bibliography, and special attention is drawn to the "Saints Series," edited by M. Henri Joly, which is admirable in respect of its psychological analysis, its historicity and scholarship generally. Twenty-four of these volumes are already published. Teachers of Scripture and history are advised to take note of them.

What is wanted is a much more ample supply of books suitable for younger or less highly educated people, little books, each telling a real story of the saints with a real historical and geographical setting in the text, and with an introduction to supply such details of scholarship as may be desirable. The books we want are books that young people will read for themselves, and discuss among themselves; but some of them should be read in class at school, or in the home circle, so that the right standard of thoroughness in reading intelligently may be maintained. Still more important is it that there should be opportunity for discussion, questioning and the elucidation of difficulties. Of maps and pictures, as accessories to the telling of every story, mention has already been made in these pages.

BOOK IV

THE REASONED PRESENTMENT OF RELIGIOUS TRUTHS

CHAPTER X

THE YOUNG STUDENT'S NEED OF A REASONED DOCTRINE

“If thy thought were but right, every creature would be to thee a mirror of life, a holy book, for there is no creature so small or despicable as not in some way to represent the divine goodness.”—THOMAS À KEMPIS.

BIBLICAL studies well directed will have made the young student familiar with the three central facts in the history of our religion.

(*a*) The Fact of Christ and its significance, as the revelation in man of God's nature towards man, and of men's destiny as called to be the sons of God in Christ.

(*b*) The upgrowth of the Christian Church throughout the Western world, by the agency of men who were conscious of themselves as working under the leadership of the Spirit of Christ within them, men who came to think of themselves, and of their co-workers, as members of the corporate body of the Christ appointed to carry out His work here on earth.

(*c*) The Preparation for the appearance of Christ by the previous imperfect revelation of God, through His Prophets, to Israel, as the nation called to be His special witness in the pre-Christian world.

In the pursuit of these studies under wise guidance, or by the light of his own native wisdom, the young student will have laid the foundations at least of sound Christian doctrine. It is, however, of even more importance that he should have brought his will and practical imagination into harmony with the ideal of righteousness as it is in Christ. Obscurity of the ideal to the intellect is easily remedied, provided the practical motives leading up to and out from it are active and strong. The study of the Sacred Book is doing its work if it has made the young learner realise, in the depths of his being, the love of God and His long-suffering patience with the disobedience of men, if it has made him see the beauty of holiness, and fear lest he should by sin incapacitate himself for attaining it. For if he realises these things he will be moved to respond to a love so great, to a vision so fair, by honest faithful service in God's world, helping his brother sinner "for the love of God," even if he still fails somewhat in sympathy with him as his fellow-man. The young student whose reading and meditation have brought about this practical state of mind has the root of Christian life and faith already in him.¹ All the more earnestly will he, for that very reason, desire, as indeed for his future protection from intellectual difficulties he does require, to build up on this basis (1) a full ideal of godly life, and (2) a doctrine of God in relation to man which will explain difficulties and clear up obscurities in thought. Such a doctrine is in fact the supreme philosophy. It includes in its fulness the doctrine of God manifest in the creation-process of the world, as well as the doctrine of God manifest in man to man through Christ.

For some years past it has been gradually becoming more and more apparent that there is much need for better

¹ He may indeed be likened to the wise man who has digged his foundations deep and built his house upon the bed-rock of character. The rains may descend and the flood come and the wind blow and beat upon that house ; but it falls not.

provision of clearly-reasoned and plainly-presented Christian teaching in schools and lecture-halls, and even in the churches themselves—teaching in which, on the one hand, account should be taken of modern scientific and philosophic discovery, and in which, on the other hand, religious truth should be set forth in direct and practically effective language adequate for the purpose of satisfying the intelligence, capturing the imagination, and persuading the will to higher issues in life.

Three main topics suggest themselves as subdivisions of the subject-matter. In a course of senior school or college lectures, they might be treated somewhat fully in three sub-courses by three different teachers, each specially qualified in respect of the sub-course concerned. In particular, the first topic should be taken by a teacher expert in Science—a teacher of Science in the institution by preference.

The second topic calls for a student in Psychology, and the third for a spiritually-minded scholar in New Testament literature. If all the teachers have all these qualifications more or less, so much the better. One such teacher could of course take them all. There is, however, some distinct advantage in associating specialist teachers of secular subjects with the teaching of religion from different points of view. That is the suggestion here made.

The three topics are as follows :

(1) God as the source of all creative energy, manifest to us in the Purpose and in the Power that brings about all order, harmony, development and perfection in the Universe.

(2) Man as intended by God to be His free agent in our little world, conscious of himself as called to this high adventure, knowing himself as bound in duty to develop his character and train his will into conformity with the will of God, but free to choose the downward path of selfishness and sloth.

Hence, by the perversion of free human will to selfish

ends, arises all the evil that men work in God's fair world. And we know not what other and perhaps much more powerful beings are also at work to evil ends against the will of God.

Neglect of duty to God, whether active or passive, is sin. Perfect righteousness is perfect conformity of character and conduct to the fulfilment of the Purpose of God. It is to be what He meant us to be—what He thinks of us continually as becoming. This is not easy to achieve: to find the Way is often difficult, to walk in it continuously is very hard. The sincerity of the truth-seeker, the energy of the life-bearer, are needed alike by him who finds and by him who keeps the Way.

(3) Hence, since it is so hard for us to fulfil our appointed destiny, there arises our human need of the Christ—the Leader who has taught us by His life on earth, and who guides us by His influence always, to live in God's world as the spiritual children of God, realising that perfect human fellowship, pious self-devotion and personal purity of life for which He intends us.

(i.) The true significance of the Christ-life on earth as "the taking of the Manhood into God"; (ii.) the continual presence of the Christ spirit in the faithful ever since; (iii.) Sin and Atonement; (iv.) the function of the Christian community as the Body of the Christ working in the world, all the diverse members in one spirit as one man, to achieve the perfect freedom of that perfect brotherhood in which each man's will is at one with the Will that rules the Universe—on each of these great topics there is much need for a far-flung net of fresh, vigorous teaching more direct, more systematic, more penetrating and more practical than is usually given, except in books known only to a few.

There is much need also of special teaching in the theory and practice of prayer. The theory is bound up with the doctrine of the Divine Immanence; the practice is the

application of the believer's faith in that doctrine to bring about the development of a stronger and more continuous sense of the Presence of God in him. The most essential thing in prayer is this Practice of the Presence of God. Thus Brother Lawrence of Lorraine in the seventeenth century realised it; thus modern religious thought is coming more and more extensively to realise it now.

There is no lack of excellent books on each of these subjects, books from various points of view. A bibliography is appended for the guidance of the reader. All the books mentioned are attractive and easy to read. No one who has reached the age of seventeen or eighteen years need require a teacher to expound them. Every earnest student will, however, make it his business to meditate carefully on each of these topics for himself, and will train himself to think out his problems in his own words. It will often happen that in the end the old words of a creed, a prayer, or a Bible text are found to express the meaning better after all. But generally it is as the fruit of his effort to see with his own eyes, and speak in his own words, that this new-born insight into ancient truths will spring up most vigorously within him.

The following chapters represent the present writer's humble but honest attempt to express very briefly from the teacher's point of view the essentials of Christian faith as seen in the light of modern thought, considered in relation to religious, scientific and politico-social developments on the one hand, and to the needs of young students on the other.

CHAPTER XI

GOD AND THE WORLD

“ For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

“ Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”—ROMANS viii. 19, 21.

I. THE STORY OF CREATION AS WE CAN READ IT TO-DAY

IT seems natural that, in our first attempt to think systematically of God, we should look out on Nature and meditate on the thought of Him as the Creator of all things—the Prime Source of all energy, matter and life. The *Creation poem* in the Book of Genesis presents Him to us as the Spirit of God that “moved on the face of the waters,” when the “earth was without form” and empty of content. And the poem goes on to tell us, in its own beautiful way, all that the little child, or the grown people in olden times, could imagine or understand about the beginnings of this marvellous complex world in which we live. They could not know as much as we can about its marvels: they could not know all that we can know about that long process of Nature by which the starry universe, our own solar system, this little earth and all the living things in it—including man—came into existence. But by the light of the spirit which was in them they were led

to be sure that the purpose of a Being—a Spirit—in-
finitely greater than themselves was expressed in all the
wonders of the earth and of the heavens.

And so we have handed down to us from the Hebrews
that great creation poem in which is enshrined the thought
of God as the One God, Creator and Almighty, bringing
all things into existence by the operation of His will.
“God said,” and it was done, “and he saw that it was
good” (Gen. i.).

The New Testament gives us in John i. 1-14 another
version of the creation poem—a new poem indeed, very
brief, in which stress is laid on the significance of man and
the place intended in creation for men as having power to
become “the sons of God,” born not of the flesh but of the
spirit, called to realise their destiny by accepting the
spiritual leadership of the Christ. In an earlier verse we
read of the Word which was with God—the Word which
indeed was God, being the manifestation of His purpose in
the world. We read that “*in him was life, and the life
was the light of men.*” This element in creation, the
Word or “Logos,” which was the source of life in all the
living creatures, blossomed into the light of *real intelligence*
in men—the power to understand something of the ways
and purposes of God, understanding them as manifested in
Nature, understanding them also as regulative of personal
human life in accordance with the Divine will.

The writer of the Fourth Gospel intended, no doubt, that
this saying should be taken simply in the latter sense as
relative to the life of the human spirit in morality and
religion. It was for the growth and development of
spiritual life in this sense that his Master lived and died
and rose again. But the saying is true no less for the
work of the human intelligence on its theoretic secular side,
the work of understanding how the whole universe came
to be what it is. God thought the world into existence.

Science is our human endeavour to understand—to re-think in our finite way, bit by bit, His thought. From more ancient days than those of the Greeks and Hebrews onwards, men have thirsted to know—just to know, to understand—how and why and to what end the process of creation has gone on. Men of science in all ages have pursued this enquiry, and, during the last hundred years more especially, great advances have been made. In our day, persons comparatively ignorant in respect of method and detail can be taught to know something about the inner significance of the cosmic process, as our finite human minds are able to conceive it. And so, in our limited way, we can follow, step by step, the order of development, as our reason tells us it must have occurred. It is as if we were reading a translation of the Saying—"the Word"—which expresses the Thought of God in creation, a translation into that language of logical thought which God made us capable of inventing for ourselves. Science means no less than this. Hence its value from the highest point of view as one of the main elements in human culture.

Modern Science is the story of the long creative process, told in the language of which the principles of inductive Science constitute as it were the grammar, and the ideas of motion, matter, force, energy, atoms, molecules, electrons, life, vital energy, spirit are the most frequently used terms.

We are learning in these days to study the Bible, in the home and in the schools, using freely the light that is cast upon it by modern literary and archæological research. Even the most timid amongst us are no longer afraid to look all results of literary criticism, higher or lower, squarely in the face; our first obvious business is to examine the facts concerning Scriptural literature and discover their significance. It is no less our business to take the further step of utilising the achievements of modern Science, to

enrich and clarify our conception of God in relation to the world process as it can now be known.

And this surely is one of the main reasons for the popularisation of Science studies from the humanist point of view. By means of Science, man gains control over the forces of Nature, and finds out how to harness them for the attainment of his practical purposes, whatever these may be. This may be important; but, for the fulfilment of the higher destiny of man, it is much more important that scientific discovery shall be, as it is, accumulating material ready to hand for the master mind that will some day recast it in the form of a Philosophy, explaining Nature in all its manifestations of the Creative Energy as they appear to man. It is, or ought to be, a fundamental condition of liberal education in these days that it should include some study of Science sufficient to teach appreciation of its significance from this point of view.

II. THE MANIFESTATION OF GOD TO MAN IN NATURE

Meanwhile the plain man, and perhaps even the plain theological student, may find good standing-room and some inspiration in the central thought of Berkeley's Idealist Philosophy, for the appreciation of which it is not necessary to know any science at all. The eighteenth-century philosopher expounds his idea of the Material World, as we perceive it, in the form of a dialogue in which it is demonstrated that all appearances of so-called things and their changes which we call the Material World are the speech of God—the Master Spirit—to the spirits of men, expressed in the "Divine Visual Language" of physical phenomena. It is in my experience that young intellectual people, at the age when they begin to suffer from the "growing pains" of materialistic scepticism, find it a real help to get at this point of view.

Let us throw this thought into the form of a hypothesis

offered to each man for the explanation of all that portion of his experience which, since he knows that it does not proceed from his own activity, he ascribes to the action on him of some other "thing" or "being" not himself. This not-self is the world external to the self of which he is immediately conscious: his body is that part of the not-self which is continually in direct relation and inter-operation with his conscious self. That conscious self is the *primary reality* for him; all else *appears* to it. We mark its unique significance by the word "spirit."

As for all the "appearances" of the outside world, we learn, first, that they are not dependent on our will, except in so far as they pertain to that certain permanent portion of them which each person calls his body; and next we learn that, by using our bodies in various ways, we can, within limits, change at our will the other appearances. As soon as we begin to experiment with this power, we begin to find out that there is an orderly sequence of cause and effect, which regulates the occurrences in our external world and makes it possible for us to know what to expect as a consequence (1) of our own actions, and (2) of other occurrences outside ourselves. We begin, in fact, to know that the external world is not a chaos, but a cosmos, involving some principle—of orderly inter-dependence at the very least, of cosmic spiritual purpose at the best—which we human beings *can* by practice learn to understand, can control and utilise for the fulfilment of our own purposes. We thus begin to think of the external world as a system—the system of Nature.

In so far as our thinking aims at the explanation of the world as an orderly sequence of cause and effect, an inter-dependent system logically intelligible in the human sense, it is pure Science. In so far as it seeks for an ultimate Cause and a Final Purpose, it is Philosophy. Science and Philosophy obviously are not independent the one of the

other. Science, in its culmination, must look to crown its work by a perfectly soul-satisfying Philosophy. On the other hand, Philosophy, in its development from the less to the more perfect speculation as to the origin and purpose of all things, must watch, with respectful as well as critical eye, the achievements of Science in Discovery, Hypothesis and Invention.

III. THE MANIFESTATION OF GOD TO MAN IN MAN

As a system of thought *for the explanation of the physical world*, Philosophy in its perfect development must show itself as a perfected science. But Philosophy as the handmaid of Religion and all Practical Doctrine cannot wait for Science as perhaps she may be developed in the twenty-first century. Before the dawn of history, Religion, hand in hand with Practical Doctrine, was up and doing. Man, as soon as he was man, had to think out some idea of origin and meaning for the world. He had also to think out the meaning of the complex spiritual experience which revealed itself in himself as characteristic of the race.

As in days of old for the prophets and leaders of men, so also to-day for the young child, for innumerable grown-up simple people also, and indeed for all of us more or less, the beginning of real enquiry into ultimate truth arises for each of us out of our consciousness of his inner self, as an active, intelligent, sensitive, self-known spirit. He is conscious of self in a double sense:—(1) as affected by changes in his body—sensations, impulses, emotions, the effects of which he often regrets with shame; and (2) as warned and led by an inner impulse which he discerns as authoritative in some higher sense, and which he learns easily in course of time to associate with the influence of some Master Spirit on his. There can be little doubt that many children have—certainly think that they have—

this simple experience of Divine Immanence, though probably, in our crowded modern life, some education for the development of its potentiality is on an average needful. It is doubtful whether grown-up people in these days realise sufficiently the existence of conscience in the child, or frankly appeal to it as they ought, recognising it for what it is, the intuition of the Divine Master Spirit—the God in us. Little children are frank and accessible; it is better to appeal to their frankness, encouraging them thus to develop their own experience of the God-consciousness that leads, or strives with, the self-consciousness in them than to overstrain their accessibility and blunt their initiative by imposing grown-up views upon their growing minds. Get them to tell us boldly what they think, and discuss their ideas with them most respectfully. Later on, they will get more shy of speech on sacred subjects, and need to be treated, not only with encouragement, but also with much respect for their reserve. The best encouragement at that stage is the parent's or teacher's own simplicity in statements of faith or homely undogmatic reference to facts of religious experience.

Each of us knows himself as a spiritual being, self-conscious at least in his potentiality, and conscious also of the series of actions and utterances in which he expresses himself. Similar actions and utterances, associated similarly with appearances of personal existence such as he apprehends in himself, lead him to infer the personal existence of other spiritual beings manifesting themselves to each other and to him in the same way as he manifests himself to them. He infers by analogy also the existence of many other kinds of fellow-creatures, some of which live and move—and all have their being—in the world, though these are less intelligible to him than are the other human beings like himself.

With these latter he *can* establish inter-communication

of ideas, desires, purposes — all that detail of mutual response, mutual influence, mutual indwelling of spirit, the capacity for which constitutes the difference between a person and an individual thing. Personality has been defined in this sense as the capacity for fellowship—the capacity for that relationship of mutual open-mindedness and sympathetic co-operative activity which enables each of the persons to say “I in you and you in me.”¹ As a matter of personal observation I have no doubt that increase in our capacity for intelligent sympathy with our fellow-men follows on every development of our sense of the Presence of God. And this quotation leads us on to consideration of that higher element called conscience in the inner experience of each person. This is the consciousness of a Supreme Influence, to guide, to warn, to comfort, that moves us mightily if we give ourselves to it, but leaves us free if we will have it so. In this Supreme Influence we realise the best and highest that we know, as a person in a personal relationship of mutual influence to us. We call him God, the Supreme Reality, and we enlarge the motto of our perfect human fellowship accordingly. “I in you and you in me, that we may together be one in him.” Clearly there can be no bond of union between two persons so perfect as the bond that relies on such a unity in the God-consciousness of both for its strength. The only real jars to friendship arise from misconception of principle, or from laxity and blindness in applying it; and these are all forms of partial alienation from God. We believe it to be His will that all mankind should, by the universal exercise of each person’s free will choosing aright, become one fellowship in that perfect sense. Thus the ideal of the Brotherhood of man is

¹ Some human beings have much less of this quality of personality than others. We know of course that they are persons, but they seem to us more like things.

not made perfect except as the ideal of the Kingdom of God.

IV. THE TRINITY OF THE SPIRIT

The Catholic doctrine of the Trinity gains in depth as well as in simplicity the more steadily we view it in the light of these thoughts. God is the Spirit within: that is how we really know Him first, and how each of us can really know Him personally: that is how we live and move and have in Him our being. That is how He is the Light of all our individual lights. God is also the Father of all finite spirits, the Infinite undifferentiated Spirit transcending all things, creating, directing, and expressing Himself in all. Christ is the one Perfect Manifestation of the Spirit of God in Man—or, as the ancient creed says, “the Taking of the Manhood into God”¹—so that there might be revealed to all men the Way, the Truth and the Life that leads to the union—the free self-identification of the finite soul with God.

God, the God of Love who moves in the Spirit of man, is also God, Universal and Eternal, who “ordereth all things both in heaven and on earth.” All around us in the spring-time we see in leaf and bud and flower—we perceive in the song of the birds, too, and in their nesting—the expression of that Life which in man becomes Light, and we understand that these things also and all the wonders of Nature are parts of the process of the manifestation of God.

The Idealist philosopher of the eighteenth century, in his argument with the crass materialists of his day, bequeathed to us a beautiful conception of Nature as we perceive it, which has its uses still. The material

¹ This beautiful phrase may be taken to mean the perfect interpenetration of the spirit of man by the Spirit of God.

world, as Berkeley's Subjective Idealism conceives it, is the speech—the conversation—of God to us in the “divine visual language” of physical phenomena. The material world is not a delusion or an illusion—we could construct no theory of its meaning or purpose on that supposition. It is not a chaos, either of realities or unrealities; this we know, because we can learn to understand it and to regulate our action accordingly, as a man understands the sayings and doings of a friend. To the Berkeleyan idealist philosopher in his way, as to the poet and the plain man after their respective manners always, the language is sufficiently intelligible for their purposes as it stands. The nineteenth century, however, developed the Science of Nature as it never was developed before, and thereby greatly enlarged the scope and intelligibility of this Divine Speech to men. More than ever in these latter days we can realise that, behind all the glory of the world, so exquisite in its beauty, so marvellous in its design, man hears the voice of God speaking to him in a language which he is learning and has partly learnt to understand. “The heavens declare the glory of God and the firmament showeth his handiwork.” In so far as we attain to understanding the language, we learn the story of the manifestation of the Word of God in Nature as He intends it to be received by man.

CHAPTER XII

MAN AND HIS DESTINY

“For Thou madest us for Thyself, and our heart is unquiet till it rest in Thee.”—ST. AUGUSTINE.

I. MAN THE HEIR OF ALL THE AGES

IN terms of scientific evolution, man on the animal side of his being has been described as “the descendant of ancestors who rose by gradual processes from lower forms of animal life and, with struggle and suffering, became man.” The record of this evolution, if we could trace it, would be the story of the “ascent of man.” The second volume of this story is partly revealed to us in such information as we possess about the condition and doings of primitive man and the development of the race in historic times.

At some stage of evolution, in this second volume of the story, the primitive man became man in a higher and more real sense, by becoming conscious of the difference between right and wrong, and of an impulse urging him to choose the right. This impulse grows by exercise to be so insistently imperative that he is unhappy and ashamed when he neglects to obey it. The feeling of shame is the beginning of that sense of sin which is the warning voice of conscience on its negative side, when it forbids.

Conscience on its positive side is the impulse itself. "This is the way," it seems to say; "walk ye in it."

There are in the higher animals indications of some faculty corresponding to conscience. Shame and remorse are shown by them after wrongdoing, but this is probably due to human influence. In the company of people who are by nature sympathetic and have a tradition of kindly ways towards dumb creatures, the animals themselves become more humane. On the other hand, human beings who pamper their cardinal desires and neglect the development of their higher nature—Conscience, Reason and Kindly Social Instinct—become more brutish.

Before there was in man this consciousness of the difference between right and wrong, everything in a sense was right. Probably men went through a long course of experience in evil effects for themselves, or for others, following on certain kinds of actions, before it became possible for conscience to develop as a characteristic of the race. And in the history of the individual to-day the same thing happens. The baby child is innocent of all wrong because he has no idea of wrong as distinguished from right. In other words, he has no conscience; nor can he, except in the very important respect of obedience to his natural guardians, until he is old enough and intelligent enough to appreciate, in some way, the effects of his captivity. The content of the child's conscience depends for a long time on the instruction of the parent. Neglected children may grow up to be beneficent or injurious, but without any conscience in the full sense of the word, though this defect may be concealed if the natural bent of character is sincere, genial and very well-disposed. The records of such institutions as Dr. Barnardo's Homes furnish many striking examples of this kind. They supply instances also to the contrary—cases in which, natural character having been twisted and warped, there

is need for careful reformation by the cultivation of the affections, the exercise of reason, and the deliberate development of conscience under kindly guidance.

Man stands at the head of the animal creation, marked out by the distinctive characteristic of having a sense of responsibility for his acts. He knows himself as free to obey one motive rather than another, and knows that he ought to choose the good and refrain from the evil continually.

II. GOOD PROMOTES DEVELOPMENT: EVIL RETARDS IT

What then is meant by good and what by evil? Common sense, healthy natural feeling point to the answer; scientific reflection develops and confirms it. Good is that which promotes development, and evil is that which retards or frustrates it. Good is beneficial to some part of the universe and evil is injurious. All wrongdoing is a set-back to the development of character in the wrongdoer, a defacement of the ideal which it is his human destiny to realise. All wrongdoing is moreover an injury to some one: it carries evil consequences which recoil either on the head of the wrongdoer as punishment, or on that of some other person to whom the punishment is deflected. The humane man or child abstains from all temptation to please himself at the expense of his neighbour. In so far as he is injurious, he knows himself to be a sinner. It is of vital importance that this lesson should be learned and applied to conduct carefully in early life.

It is necessary to understand what good is in order to begin to realise the meaning of the name of God. The name indeed implies the meaning: God is Good. Good is in harmony with God's will, and Evil is in opposition to it. How then is the will of God related to the promotion and

retardation of development? This leads us on to think further about the meaning of Development, of Goodness, and of God.

Development means the unfolding of latent possibilities, as a seed unfolds into a plant, or a helpless baby child into a full-grown, able-bodied, able-minded man. Such growth or development is plainly in accordance with the law of the universe, whereby things that are good expand into things that are better. The contrast is seen in the process of destruction and decay, whereby things that have degenerated, or reached the limit of their development, break up into the elements which may be used for the furtherance of some better purpose. Health, beauty and happiness correspond to development. Disease, ugliness and misery correspond to decay.

When we think of the Universe and the Law of the Universe, we are constrained to think also of some Higher Power, Absolute, Supreme, to whose creative energy and directive purpose it owes its existence. We are constrained no less to conceive of that Power as expressing His Will in the Law of the Universe, and manifesting His Purpose in the operation of that Law. If then it be true that development of life to higher life is at once the Law of the Universe and the object towards which Conscience strives in man, it must be also that Good which is the will of God and the goal of His Purpose as Absolute Power.

III. GOD IS GOOD

We find God first in our own hearts, as the source of all that is good in our nature; we learn to know Him more and more, as we follow attentively, and exercise steadily, all those impulses towards good which we believe to be in accordance with His will. We know God first as Good and the source of all goodness, in the world, in our fellows, in

ourselves. God is Good: that is the Name by which men first begin to know Him—"the Name" in that intimate primitive sense exemplified in Bible usage, where the word "name" stands for the *manifestation* of all those characteristics which constitute its connotation.

God is the Good One. That stands first in man's realisation of God. Our faith is that He is also the Absolute One—the Eternal, Almighty "I am" of the revelation to Moses on Mount Horeb. Such in any case must be our faith: the spirit of the race insists on it as a necessary axiom in the struggle for life. Not only is it the convinced Christian who cries, "*All things work together for good to them that love God.*" Every man with a grain of the spirit of a hero in him says the same in his own words. Either the Law of the Universe is a Law of Progress, or this is indeed a hopeless world and life a futile task.

IV. GOD, WHO IS THE SOURCE OF ALL GOOD, IS ALSO SUPREME

Has Science in these days no message of further reassurance for the common people, who—although they do not lack the faith—would be happier if there were some answer from this quarter in terms of well-considered thought? Let us hear what Sir Oliver Lodge has to say on this matter:

"It has been an ancient puzzle to consider whether the principle of goodness is the supreme entity in the universe—a principle to which God as well as man is subject—or whether it represents only the arbitrary will of the Creator. Many answers have been given, but the answer from the side of science is clear:

"No existing universe can tend on the whole towards contraction and decay; because that would foster annihilation, and so any incipient attempt would not have survived; consequently an actually existing and flowing universe must

on the whole cherish development, expansion, growth; and so tend towards infinity rather than towards zero. The problem is therefore only a variant of the general problem of existence. Given existence, of a non-stagnant kind, and ultimate development must be its law. Good and evil can be defined in terms of development and decay respectively. This may be regarded as part of a revelation of the nature of God."

God, whom we realise in our hearts as the author of all Good, the source of all our spiritual life, is also the everlasting God, Creator and Governor of the Universe. This is the conclusion towards which as towards a focus scientific reflection brings the discoveries of Science. It is also the conclusion towards which the human mind was led in the course of that progressive revelation of God to man, in the inner sense, of which our Bible is the record.¹

Our faith in that Good Spirit to Whom we believe ourselves to be affiliated is not subject to limitation either of Necessity or by an Absolute Power whose Purpose is not Good. Any limitations that may seem to exist must be self-imposed as part of His Purpose for the creation of a more perfect—more ample—and joyous world.

V. THE SELF-LIMITATION OF GOD IN ORDER THAT LIVING CREATURES MAY BE FREE

Such a self-imposed limitation does exist. The Law of the Universe, as we see it in operation all around us—see it in the light of Modern Science—is not a law by which the creatures subject to it develop necessarily towards their perfection. They are not compelled, as dead matter is compelled, by inherent mechanical necessity. In our world

¹ A study of the Old Testament prophets in order to bring into light the several stages of this process might well be proposed as the subject for an essay by Sixth Form boys or girls. Dr Nairne's *Isaiah: the Prophet and the Book*, may be suggested as the basis.

at least, the law is a law of life by which each living thing spontaneously strives with its environment, to obtain the means for continued existence and development. It struggles hard, develops its type, propagates its species: presently it flags in vitality and dies. The type remains, maintaining itself by its persistent vitality and developing itself by adaptation to any environment that is sufficiently favourable. Delicate plants are more, and hardy plants less, dependent on favourable conditions of soil and climate. Moreover, they are delicate and hardy respectively inasmuch as they have developed their possibilities in a more or less favourable environment. The hardiest plants are those that can extract the opportunities they require for life and development over the widest range of varying conditions. And what is true of the plant is still more true of the animal, with its great superiority in power of locomotion, which enables it to seek out and transfer itself to a new environment, either because the old one has become overcrowded or in some other way unsatisfactory, or because moved by that impulse which in man we describe as the spirit of adventure.¹

“One of the facts of Nature,” says Sir Oliver Lodge, “which we must weld into our conception of the scheme of the universe, is the strenuous effort made by all living things to persist in multifarious ways—spreading out into quite unlikely regions—in the struggle for existence, and establishing themselves wherever life is possible. The fish slowly developing into a land animal, the reptile beginning to raise itself in the air and ultimately becoming a bird, the mammal returning, under stress of circumstances, to the water, as a seal or whale, or betaking itself to the air in search of food, in the form of a bat—all these are instances of a universal tendency throughout animate Nature.”

¹ Like all the other living creatures, and above all, man is free—free to make the best or the worst of his opportunities.

VI. MAN AS A SPIRITUAL BEING, RESPONSIBLE,
INTELLIGENT AND FREE

Highest of all the dwellers on this earth is man. Below him, leading up as it were to him in the thought of God, range all the grades of animal life. Man, like all the rest, is subject to that struggle for existence which is the Law of the Universe so far as we can know it. He is free, as these lowlier beings are free, to make or mar his own development, rising to healthier higher issues, or sinking to unhealthier lower things. But for him the Divine Purpose has planned a nobler destiny. History—first the History of Religion and now the History of Science in addition—shows us what it is.

Man is conscious of himself as a spiritual being, knowing what life is from the inside. He is aware of himself also as apprehending and acting on a world of which he is part, and the workings of which, in course of time, he teaches himself more or less to understand. This understanding is Science—Knowledge of Nature—the pursuit of which is one of the great adventures of the human mind. He teaches himself also to understand the workings of his own spirit—at least to have sound practical opinions on the subject; and in the workings of his own spirit he finds that intimation of God, which he applies to all Nature—including himself—as Goodness, Cause, Purpose and Power. This is Philosophy as the Greeks conceived it. The modern mind for the most part follows the Hebraic impulse, and calls it Religion.

Natural Science concerns itself with the doctrine of the *manifestation* of Creative purpose in Nature, conceived as an intelligible whole which man can understand. And, within certain limits, Science includes enquiry into the workings of the spirit of man. This is the region indeed where

Science and Philosophy overlap. Philosophy itself, moreover, may be conceived as Science on the speculative stage where it deals with matters which are not yet amenable to proof. Twentieth-century scientific writings contain a fair amount of Philosophy. This is as it should be; the prospect is good when the workers who speculate are also those who test the results.

The human need for religion does not, however, wait for the revelation of Science, and, though we cannot doubt that it was from the beginning in the counsels of God that men should take it on themselves as a duty to understand the laws of Nature, He did not leave Himself without witness of His Being and His purpose for us in our inner selves. Before man knows himself as capable of knowledge that does indeed enable him to "have dominion over all the earth, and over every living thing that moveth on the earth," he knew himself as a living spirit, free to go his own way, but responsible to the Father of all spirits to choose the Way of Life, to be always seeking, for his fellows, as well as for himself, to climb upwards towards the goal of perfection for the race.

We know ourselves as free though finite persons, persons with conflicting purpose, short views and very limited scope for action, but nevertheless with unquenchable desire to use our freedom, to understand the world, and to realise the significance of human life in relation to it. The world, so far as we have learnt to know it, is in truth a Universe—a vast complex, continuous in its manifestations, both on the physical and the psychical plane, and these two manifestations—(1) of body and (2) of spirit—appear to be parallel throughout, and significant of purpose fulfilling itself. And so we explain it to ourselves as meant to be—created to become—what in its own due time it will become by the Creative Energy of the Eternal One, the Ultimate Cause of all, who is also the Father of spirits whom we call God.

VII. HE MEANS US FOR HIMSELF

We conceive of Him as manifesting His Purpose in the stages of creation:—(1) in that great complex total of Physical Energy, the inanimate world, in all its vast extent of astronomical territory, with all its variety of manifestations under the forms of Heat, Light, Chemistry, Electricity and Magnetism; and (2) in all its marvels of vegetable and animal life, from the simplest living creature known to the highest human type. Whether there be any corporate beings higher than ourselves we know not; though from all that we now know as to the immense magnitude of that portion of the universe which is visible to us, it seems very probable. But that need not concern us much.

What does concern us is that we conceive of Him, the Creator of all, as having a special purpose of love towards us. We think of ourselves—His creatures who are so constituted and developed that we can understand these things—we think of ourselves as being intended by Him to learn His ways and to co-operate with Him, of our own free will, in the fulfilment of His ends. “Called to be sons”—capable of understanding, learning to understand, within the limitations of our finite minds, meant to understand, and above all, to co-operate freely, intelligently and faithfully in the accomplishment of the Divine Purpose for ourselves and our world.

“For the earnest expectation of the creature,” says St. Paul, “waiteth for the manifestation of the sons of God”; and again, “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.”

Turn to the creation story in St. John’s Gospel. “In the beginning was the Word, and the Word was with God, and the Word was God.” The Word may be interpreted, in our modern phrasing, as the manifestation, *i.e.* the

expression of meaning, of purpose—all that in a finite sense is the outcome of personality. We might conceive of it, with some approach to accuracy, as the Divine, Eternal, Spiritual Energy manifesting itself.

“All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.”

In this great thought, the teaching is clear that the intelligent spirit of self-conscious man is continuous with the series of life in general. That energy which is life in all the humble creatures, blossoms into light—even though a weak and wavering light—in him. And, a little further on, we read of “the true light which lighteth every man”—besides that One Supreme Man—“that cometh into the world.” And yet, as we are told in the next two verses, the world in which He was and which was made by Him, knew Him not—had not discovered His purpose, did not realise His presence. The darkness of unintelligent consciousness comprehended Him not. Even when He came to His own—the spiritually gifted race—His own received Him not. Nevertheless, some were found with the open mind, and the promise proclaimed for all, is realised by them. “As many as received him, to them gave he power to become the sons of God.”

At the core of the Christian faith there lies the assurance of that promise. He means us for Himself, to manifest His will, to achieve it, not as machines automatically controlled, not as slaves driven resistlessly by the Spirit, but as free intelligent agents refusing the evil, choosing the good, and each in proportion as he reaches his perfection, doing all things gladly for the Love of God.

Such is our destiny as human beings, living in harmony with our fellows on this earth. It is in itself a noble destiny, but we are constrained to ask whether this little

span of life on earth be all. Is the event called death the end of the life of the individual, living soul? In early Hebrew times they thought it was, and fixed their hopes for the future on the perpetuation, progressive development and spiritual exaltation of the race. As their spiritual experience grew, however, the more spiritually minded among them came to believe also in personal immortality.

Let us for our part review the facts once more.

VIII. SPIRITUAL PERSONALITY AND LIFE ETERNAL

From the welter of life emerges man, the highest and most complex living creature on this earth, lord of the realm of Nature, "heir to all the ages in the foremost files of time." He is conscious of himself as controlling and guiding himself and in a measure ruling his world. He aspires to know the meaning of things, knowing himself as having his place in the realm of Nature, a living soul in an organised material body, which body will certainly die and be resolved into its chemical elements.

What then of the living soul? Does it endure? Or is the vital energy that has disappeared with the death of the body transformed into inorganic energy of any kind? Now we have evidence that the disappearance of life does not coincide with the appearance in the material realm of any increase of inorganic energy. There is no trace, so far, of transformation of energy as between the psychical and physico-chemical spheres. It is perhaps misleading to speak of psychical or vital *energy* at all. The soul has directed the body. The body and its environment—Nature and Society—but primarily the body—has clothed the soul, has supplied it with physical energy and a field of operation for the great adventure of living a life—the great opportunity of developing character—becoming a personality. We are each of us this or that in the Spiritual World, here

and now, according to the use we are making and have made of our opportunities. Our inherited physique is part of our opportunity, just as our circumstances are, whether for better or for worse.

Reflecting on these things, it would seem difficult, even apart from the assurances of instinctive faith and revealed religion, not to believe that the life-energy which does not persist as energy in the material sense does persist spiritually, *i.e.* as life-energy, in some form after death. It is not energy in the physical sense at all. It is the directive energy of God's purpose as He means it to be manifest in each one of us. Our faith in a future life is founded on our sure belief—if we have the belief—that in the evolution of self-conscious, self-directing, godlike spiritual beings such as we know that we are meant to be, there cannot in God's scheme of things be any cutting short of the fulfilment of His Purpose, which is their ultimate perfection, except in so far as any one of them, by misuse of his free will, chooses rather to degenerate by wandering from the Way.

As for rewards and punishments in that new life, Science and Philosophy are in accord with Revelation in a reticence which is doubtless of the nature of the case. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those who love him."¹ These are the words of revelation to all who ask for particulars in terms of human thought. But, though we cannot in that sense know the nature of the life eternal, there is no lack of guidance to show the way by which we may enter in.

And with these teachings the intimations of common sense and scientific reflection harmonise well. We do not know what we shall be, but we are entitled to stay our minds, meanwhile, on the reasonable anticipation that the

¹ 1 Cor. ii. 9.

personality we have made for ourselves, whether with or despite the grace of God, in this life, as self-centred or generous, shifty or steadfast, false or true, slavish to bodily desire or spiritually free, this personality will abide with us on our entry into the life beyond. "We know," says St. John, speaking with the confidence of the practical Christian, conscious of self-identification in all things with his Master's will, "we know that, when he shall appear, we shall be like him."¹ Similarly it is indeed a reasonable anticipation for each one of us that we shall be that which we have striven constantly to become.

The other side of the picture must also be steadfastly regarded, and this more especially in youth, remembering all that youthful energy and youthful weakness imply for the making or marring of adult character. To the mind of any one with spiritual imagination there are no words of fear so terrible as these. "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still." Their significance is emphasised by the logical sequence in the blessed words that follow; "He that is righteous, let him be righteous still; and he that is holy, let him be holy still."²

But it would be wrong to insist on over-precise interpretation of such a Scripture text as this. Nor should we, on any other grounds, be too sure that the salient characteristic of each person's life after death is simply the conservation of his character. And, even if it were, it does not follow that there would be no further opportunity for redemption in the course of some other and more spiritually successful life-career. A large and probably increasing body of Christians hold the faith that such opportunity is provided.

In effect, all this implies the belief that God means us—each of us—for Himself, that we have our chance in

¹ 1 John iii. 2.

² Rev. xxii. 11.

this life of becoming what He means us to be. This may be our best chance: it will be wise to assume that it is so. If we throw it away, we sink in the scale of spiritual being, and have, in some unknown new life, to climb up again and rise further towards the level of that high destiny of godliness for which we believe ourselves to be designed.

One more speculation on this subject deserves attention. Is there such a thing as spiritual death following on persistent neglect of all the conditions of spiritual health? These conditions we may conceive most clearly as consisting in a life according to conscience, reason, goodwill to men and piety towards God. Alienation from all these godly things is at once the symptom and the cause of spiritual disease. Evil is confused with Good or taken for it, contact with the Spirit is lost, personality shrinks, character becomes self-centred. We get glimpses of such happenings in some unhappy soul that seems to be de-spiritualising itself while still it lives. It may be that in the spiritual, as in the material, realm of human life, dissipation of energy does take place when the normal balance of function between spirit, soul and body is upset, with loss or confusion of personality as its consequence, leading in the last resort to that wilful destruction of all access to the Universal Spirit which we cannot but deem to be equivalent to spiritual death.

There is much to be said for this view. It cannot well be ruled out altogether. Opposed to it, is the doctrine of the Universalists, so eloquently taught during recent years by Archdeacon Wilberforce.¹

The one everlasting impossibility to man," says Archdeacon Wilberforce, "is to sever himself from Immanent Spirit." A man's soul may have so wrongly "devised his way" as to be derelict; the nightmare of life may have been so heavy that a man has not recognised that the keys

¹ See also the writings of Père Lacordaire (*Art and Book Company*).

of the Kingdom of Heaven within him are committed to him. He may not yet have awakened to the truth that God's intensity dwells within him; he may even plunge into animalism; he may pass out of this life still in his dream, but, though he knows it not, whatever his mind may devise, the Lord, Immanent Spirit, will still "direct his steps" to the ultimate issue. Into whatever educative school a human being may pass, Spirit goes with him. "If I go down into Hades, thou art there; if I take the wings of the morning, and fly to the uttermost parts of the sea, even there shall thy right hand lead me." And where Spirit is, there is Love—tireless, patient, remedial, effective, and "at last, far off, at last," every wandering derelict human being will "arise and go to its Father."

CHAPTER XIII

GOD IN MAN : THE NATURE OF PRAYER

“The answer will come, as it comes to the scientist or the artist, or the musician, by an enlightenment of the mind which opens out to us the laws of the Kingdom of Heaven. We shall be given the inspiration, and we shall work out our own problem according to the law of our own measure of faith.”
—HAROLD ANSON, *Concerning Prayer*.

I

PRAYER is the intercourse of the spirit of man with the Holy Spirit, which is the Spirit of God the Universal Father, the Spirit of Christ the Perfect Son. The essential condition of such intercourse is the realisation of a spiritual experience, the sense of the Divine Presence in our own inner life. In order that this sense of the Presence may become easy and natural, practice in soul quietude and concentration of thought on godly things is needed. Approach to this condition may well be made by meditation on such topics as the goodness of God, the wonders of creation, the loveliness of human life in Christ. “Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report, think on these things,” said St. Paul. In this effort of concentration on the spiritual centre of our being it may help us to steady ourselves in the first instance by repeating slowly to ourselves such words of prayer or meditation as will best serve the purpose of banishing all irrelevant prepossessions from our minds. The use of the

Lord's Prayer with intense realisation of each clause is a potent and time-honoured means to the attainment of this end. The prepossessions fade away, all sense of distraction disappears: in their stead there is an inward peace which is the preparation for the realised presence of the Divine Immanence in the human heart. The movement of attention towards all transitory and isolated experiences having ceased, spiritual energy flows inwards towards the Universal. And presently the Presence of a Supreme Influence makes Himself felt in us and we can speak to Him: we can thank Him for His goodness, we can tell Him of our love, we can ask for His guidance in our difficulties, His comfort in our sorrows, for His Strength inspiring our strength to fill us with the energy of unchilled, undaunted faith, for His Power upholding our efforts to live the life and work the work for which He means us. Such are our prayers for ourselves—each one for himself and for those other persons in whom he specially interests himself. But we do not limit ourselves to these: the more real the Presence of God is to us the more real also will be to us the sense of fellowship with our brother-men, the alien and those who are far from us, as well as those who are intimate and near. Nor do we limit ourselves to petitions. The essential element in prayer is not so much petition for the supply of needs as Practice in the consciousness of the Presence of God within. Nevertheless, let us be careful not to undervalue the childlike practice of telling the Father our soul's desires and invoking His Grace in order to obtain them, if it be His will. This is one way and, for the young child, the most natural way of practising access to the Presence of God. It is, moreover, conducive to purification of motive, because it stimulates self-criticism in respect of all those desires which are known to be contrary to the will of God. No man who knows what he is doing can, for instance, pray to God for mere vengeance on his enemies.

“If it be thy will, O Lord” should be the refrain, expressed or understood, of all special pleading to the God of Love. If our petitions are for grace to be about His business, that is a different matter. In general, we should, moreover, educate ourselves by making it our habit to consider beforehand, to the best of our ability, whether the petitions we intend are in accordance with His will or not. If we are not sure, however, or mistaken, let us leave it to the Spirit: mistaken prayers humbly proffered, though they are not granted, may well be answered in unexpected better ways.

Openness of Spirit Godward is the attitude of Prayer: the spirit of the man is open to the influence of the Spirit of God within him. He who continually preserves this attitude of openness preserves the spiritual poise which is that peace of mind—the peace of God—“that passeth understanding.” Experience seems to tell us, moreover, that by his access to the Central Fount of Spiritual Energy he can so exercise himself in openness of mind to the Presence of God as to develop and maintain his capacity for relations of similar intuitive open-mindedness towards his fellows. Experience seems to tell us this. It has indeed, on mere psychological grounds, a certain degree of probability: just as one kind of athletic exercise, or thorough intellectual study, trains athletic or intellectual ability in general, so it might be expected that the practice of intuitive open-mindedness in one direction should tend to qualify the soul for intuitive open-mindedness in another. Absorption in self, on the other hand, involves the erection of a prison-house remote from God, remote also from fellow-men, for the individual human spirit. It may be a prison-house of impulsive sensuality, or of narrow intellectuality, or of class prejudice including race prejudice, or of self-will. In any case, it never fails to give an impression of social inaccessibility and irresponsiveness, which some call lack of personality and some attribute to undeveloped spirituality.

In truth it is both, because each of these missing qualities implies the other: the habit of mutual influence, the inflow of spirit on spirit—whether within the individual soul in communion with the Divine Spirit or between it and its fellow individuals—is deficient. Moreover—and this, if it were established, would explain many things in the psychology of mutual intelligibility—it may be conjectured that he who is alive to the Presence of God within him is alive also to consciousness of that Presence in the spirit of his brother-man.¹ Thus, through the universal undifferentiated Spirit similarly at one with each, it may be conceived that the one finite spirit finds and knows the other personally. The two are, as it were, made acquainted with each other.

But the person in the prison-house is difficult to know, difficult to talk to, difficult to please: the great unspoken element that underlies all easy human converse—by means of which one talks to babies and those who speak a foreign tongue—appears to be altogether foreign to his nature. He has shut himself in and, for the time being at least, is out of touch with that common source of spiritual energy which makes us all akin.

In terms of religious faith, that common source is the undifferentiated Spirit of God, moving the finite spirits of men to the achievement of universal ends, which are in the main to be conceived by man as the Good of Mankind in the highest sense. This when we consider it is what we mean by the realisation, through man's free will, of the Kingdom of God on earth.

In terms of humanist science conceived non-theistically, this movement of the spirit may be conceived as the root

¹ It should be noted here that both men, in such a case, are men of principle, and, if they know this about each other beforehand, they can know each other's mind on a given subject by logical reason. There are, however, many cases when they are conscious of understanding each other at first sight without in the least knowing why.

of the common impulse towards harmonious social life, which realises itself in the development of reason, on the one hand, enabling men to agree intellectually, and in the development of sympathy; on the other hand, disposing them to feel with, to co-operate and to serve one another gladly. Reason and Loving-kindness are the two specialisations of the universal faculty in man. Religion accounts for them as the natural expression¹ of the human spirit in so far as it keeps open and uses its access to the Universal Spirit, which, as St. John teaches, is not only the Life but also the Light of men. Life and Light, the one implies sympathy, the moving of the common life in us; the other is Reason and conscience, the moving of the common light. So it would seem.

II

Believers in the Christian faith cannot but believe that access to the universal source of life and light is a common human characteristic; but unhappily there can be little doubt that the individual spirit can close that access, and often does close it. None the less, but rather more, we are entitled always to hope—and reminded to pray—that it may be reopened; and in our dealings with our fellows we should act accordingly, however criminal or deep-sunk in contented selfishness they may seem to be. Prayer rightly conceived is the normal means of keeping open the door, and still more particularly of getting it open when it is tightly shut.

But in that case it is difficult for him whose door is shut to make a beginning in prayer. We bethink ourselves of the saying, "*Laborare est orare.*" Translating it into

¹ It is of course to be understood that part of this expression is the gradual organisation of brain and nerve to provide a suitable corporate vehicle for these faculties as they develop.

English as "To work is to pray," let us consider whether we can make a beginning in drawing nigh to God that way.

"*Laborare est orare.*" This is a comforting saying, and a wise one also if it be borne in mind that it is true only when the labour expended is for the furtherance of godly ends. It is true that every effort of mind and will directed to the attainment of some good end, whether it issues in true thought or in righteous deed, is of the same nature subjectively as prayer itself. It is a movement of the spirit Godwards: if persevered in it will, at least, help to open the door: in case of difficulty, it will certainly tend to supplement itself by prayer. Just as he who prays must also work, in order that he may test his sincerity, so must he who works also pray, if only to ensure that he may understand the more clearly what he is about. But if he believes in prayer and desires success in his work, he will ask for help simply as a child might ask. Even if he does not believe in prayer, or even in God, he who works sincerely in the service of his fellow-men is drawing nearer to God than he knows.

III

And this suggests consideration of the question: Is the converse true? Is prayer a kind of work, a means by which we can bring about good results, apart from our own labour to achieve them? If not, it would seem that when we pray we do so that we may be comforted, enlightened, directed, but not in order to achieve some good result outside ourselves. This of course is repugnant to common sense and the experience of mankind. Some thinking out, however, seems advisable. Two cases at least present themselves for analysis: let us try to get for each a fair working hypothesis, to help us to realise the way of spiritual operation.

It is certainly true that prayer very often works out its own answer, through the clarification of motive, the stimulus to reason and intuition, which it effects in him who prays. After communion with the Spirit, he sees—sometimes gradually, sometimes quite suddenly—what is to be done and how he himself can do it. He has prayed and is answered. The answer gives him his “marching orders,” in obedience to which he works and achieves. Such were many of the answers to prayer of which we read in the Hebrew prophets, especially those arising out of the experiences of the two great prophet-statesmen, Isaiah and Jeremiah. This is the easiest case to understand: there is nothing transcendental about it. The answer to the prayer is the inspiration from within which follows it.

But suppose the case is such that there are no steps which the petitioner himself can take. Can we find a reasonable psychological theory as to how the effectual prayer of the righteous man availeth in this case to bring about its effect?

Communion with God must be humanly conceived as a double process analogous to converse between two of ourselves. There is the moving of the Spirit of God in men which is Inspiration and the moving of the spirit of a man in the Spirit of God which is aspiration. Each petition we make to God, whatever its scope, is an effort of aspiration directed towards the attainment of some end. We have already considered the case of answer to prayer by inspiration which enables the petitioner himself to bring about the desired result. He prays, he is inspired, he carries his inspiration into practice. It was in that sense, no doubt, that a well-known British statesman, in the last century, is said to have made it his practice to avail himself specially of prayer when a critical debate which depended on him was pending in the House of Commons. It is not difficult for any person, who believes

in prayer and acts habitually on principle, to realise the tremendous reinforcement of moral and intellectual power that might result in such a case. In the Great War, too, there were prayerful soldiers, not a few, who, going into battle with the blessing of their Church upon their heads and a prayer upon their lips, cared only for God, Duty, Comrades. And thus, rapt from themselves, their limitations and shortcomings, they found it possible to "achieve the impossible."

There are two other conceivable ways in which our petition may be favourably answered. One way is by means of the operation of human agents other than ourselves. Let us consider this way next. How can the petitioner have a reasoned faith that his aspirations for a certain result will, in the absence of action on his part, tend to bring it about.

The aspiration of the righteous man moves in the Spirit of God, and the Spirit of God moves as inspiration in the spirits of all persons who are open-minded in the spiritual sense. And so, to begin with, we can conceive of our earnest faithful prayers—for the recovery of the sick. The protection of our loved ones, the rectification of political wrong and social evils—we can think of them in metaphor or parable as messages, like the messages of wireless telegraphy, which, in God's scheme of the universe, we are allowed—and indeed it is our business—to send out announcing to our fellow-spirits throughout the world that there is a certain wrong to remedy, a deed to do, a grief to soothe. But this is only a parable. Our message of distress is not a wireless telegram but a personal communication to the Universal Spirit. It is not sent on to the human agent who has to deal with it as a message of distress. It is personally communicated by the inspiration of the Spirit, in the form of practical ideas and resolutions on the part of the open-minded recipient, who takes these

as mandatory¹ and carries them out. Here again we have human prayer answered by human work—the prayer of one who aspires to the Spirit answered by the work of another whom the Spirit inspires. So far as prayer is answered in this way, its function might be described as directed to the right mobilisation of mankind's spiritual energy to carry out the purposes of God, the petitioners playing, as it were, the part of watchmen, each in his own place of observation, charged with the duty of reporting all occurrences of danger or defect.

The third conceivable way in which petition may be answered is apart from human agency altogether. This, indeed, is the most obvious way, and many, if not most, religious people have no other idea. Nevertheless, it is in some ways more difficult to understand. So far, we have had as our guide in this analysis the sound principle, which is bound up with all our spiritual experience, that God helps man through man's own agency, as he also governs man through man's own free will. But at this point we seem to have reached the limit of the region to which that principle applies. It is, however, essential, if the practice of prayer is to be preserved and developed as a child grows up, that he shall provide himself with an idea of the intelligible basis for his activity.

IV

After all, it is very simple if only we hold fast to the truth of the immanence of God within us as we pray. *Our prayer is always speech direct to God as to the Father of all spirits and also to Him as the Lord of all power and might.* Any effect our prayer has on another, whether to

¹ It by no means follows that the recipient is definitely aware of the source whence come these ideas that arise in his mind. He may simply have the idea and feel sure that it is right. This is not an uncommon experience.

improve his spiritual condition, or to set him to work for some good end, or to protect him from danger, or to make him happy—the mode of operation in its first stage is always the same. In prayer we speak to the indwelling Spirit of God, we speak and we should listen too. The Spirit is in us and we in it: we cannot always think our prayer aright, but the Spirit himself, as St. Paul says, “helpeth our infirmity,” helps us to know what it is we want, as a human father might help his child.

Let us consider the three types of prayer once more now that we have cleared up ideas generally. Consider first the case of a man who is praying for strength of will or wisdom for himself. It is he and the Spirit of God within him who together make that prayer, and, as that Spirit is at one with the man’s true self to the level of which he is rising in the very act of prayer, there is an end to all fundamental antithesis between the God to whom he prays and the man who is praying. He shares in the wisdom and spiritual power of God. Not all at once perhaps—it may be that he has not yet learnt to listen and understand. In so far as he has learnt, his prayer is answered as he prays.

Suppose again that we are praying in intercession for a friend. It is the help of the Spirit we want for him, not the transference of any direct influence from ourselves to operate spiritually on him. We make our petitions for our fellow-man, the Spirit also helping us, and we leave the rest to Him. The Spirit which dwells in us has made our prayer His own, and it is the same Spirit which moves in the spirit of our friend. It may be that, as we make our prayer in the Power of the Spirit, that same Spirit is quickened in the spirit of him for whom we pray, seeing that we are all participants in the one Spiritual Source of Life. It may well be that the spirit of him who prays for his friend, keeping close under the

guidance of the Divine Spirit in doing so, is in some measure a direct means towards the spiritual end desired. That God allows and indeed intends us to help each other in every righteous way, we cannot doubt. The voluntary co-operation of free persons is clearly indicated by all experience as the means by which mankind is meant to work out its own salvation. The God who works with us in all our real prayers surely enables us also to work with Him to personal effect, when we pray on behalf of a friend.

In the third case, there is, by supposition, no request, direct or indirect, for any effect to be brought about by human agency. The difference between this case and the other two is like the difference between the miracle of the loaves and fishes, and most, if not all, of the miracles of healing. In reference to the latter we might construct a more or less probable theory of the mode of operation based on the doctrine of the Immanence of God in man. In reference to the former we have no such certain teaching on which we can fall back.

As regards prayer of this kind itself, however, the facts are unmistakable. The godly-minded in all ages have made it their custom to bring all their troubles, all their needs, to the throne of grace in faith that, "if it be His will," He can find a way. The instinct of faith is sound: of course He can find a way, and if the petitioner has been bold enough to suggest a way which is contrary to His Divine purpose, nothing worse will occur than that the petition is not granted in that form. "We ought to act with God in the greatest simplicity," says Brother Lawrence, "speaking to Him frankly, and imploring His assistance in our affairs just as they happen."

V

But in these days most of us will probably do better if we make an effort to get some intelligible idea of the nature of prayer in this case also. God, who is immanent in the spirits of men, is immanent also in the whole realm of Nature. Moreover, as God the Father of all, He is the transcendent God "who ordereth all things both in heaven and on earth." God is the Spirit within who co-operates with us in our prayers: He is also the Infinite Spirit without in which all things live and move and have their being. In Him—not the human race only, not this earth with its inhabitants only—but the whole universe is one organism. We cannot doubt that it is God-inspired in all its parts, and liable to a quickening of that inspiration, in any part, for any purpose that is in accordance with His design.

Nor can we here omit to ask ourselves whether there may not be hosts of free spiritual beings, who serve in the presence of God continually, and act as His agents in various ways of which we can form no conception. The belief in angels and ministering spirits is certainly not an unreasonable belief in itself, and it is hard to see how we can escape from its probability if we hold to our faith of life in the world to come for our dear ones and ourselves.

In one way or another, we may be sure that God will find a way of answering His children's prayers, if they are prayers in accordance with His will. It is our bounden duty, however, to make a faithful and continuous endeavour to understand, so far as we can, what that condition implies, and then shape our prayers accordingly. Many of the set prayers that are in use stand in "need of revision": they are a stumbling-block as they stand. Hymns too have various petitionary faults: too often it is to God "above

the bright blue sky" rather than to the indwelling Father that they make their appeal. The conventional language of devotion does not with sufficient consistency and vividness bring Him before the mind. There is too much of "God enthroned above the water floods," too little of "the still small voice" in which Elijah found his Lord.

And now, after all these our very incomplete and fallible meditations on the ways of God in prayer, let us return again to the simplicity of faith in "waiting patiently on Him," and conclude this chapter with a few maxims from Brother Lawrence, that prayerful monk of the seventeenth century, whose conversations on "The Practice of the Presence of God" should be known to all who desire to realise the prayerful habit of mind :

"That we should establish ourselves in a sense of GOD'S Presence, by continually conversing with Him. That it was a shameful thing to quit His conversation to think of trifles and fooleries."

"That we should feed and nourish our souls with high notions of GOD : which would yield us great joy in being devoted to Him."

"That, when an occasion of practising some virtue offered, he addressed himself to GOD, saying, Lord, I cannot do this unless Thou enablest me ; and that then he received strength more than sufficient."

"That, when he had failed in his duty, he simply confessed his fault, saying to GOD, I shall never do otherwise, if Thou leavest me to myself ; 'tis Thou must hinder my falling, and mend what is amiss. That, after this, he gave himself no further uneasiness about it."

"That there was need neither of art nor science for going to GOD, but only a heart resolutely determined to apply itself to nothing but Him, or for His sake, and to love Him only."

CHAPTER XIV

SIN AND REDEMPTION BY ATONEMENT THROUGH CHRIST

“For the love of Christ constraineth us. . . . He died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again.”—2 Cor. v. 14, 15.

I

IN order to understand the full significance for man's redemption of the life and death and resurrection of Jesus Christ on earth, it is necessary to study the series of historical events concerned, as an essential part of the process of God's revelation of Himself and His Purpose to mankind. The reader will find a well-conceived and adequate, though simple, treatment of this great subject clearly stated in six lectures on “The Faith and Modern Thought,” by Mr. William Temple. Lectures III., IV. and V. may be studied more particularly. This book is not too difficult for Sixth-Form boys and girls to read by themselves. Teachers of learners less mature will find it of great assistance in providing them with a basis of well-considered doctrine out of the fulness of which they will be able to deal wisely with some of the problems of ultimate truth which arise in the course of their lessons on religion.¹

¹ Those who desire to go more deeply into the Problems of the Faith should make themselves acquainted with *Mens Creatrix* by the same author. Other books are mentioned in the Bibliography.

In this one chapter of this little book it will be best to limit ourselves to a brief consideration—introductory in its very nature, and by way of suggestion only—of that central problem which presents most difficulty to average persons at all ages, and is probably the first to make its appearance as a serious difficulty to the young mind set earnestly on understanding what it reads. Let us begin, as such a young enquirer is likely to begin, by asking ourselves what we understand by the saying “He died for our sins.” Why was it necessary, as we are told, that He should suffer in order that we should be redeemed?

From apostolic times to the present day, the followers of Jesus Christ have believed and proclaimed that He, by His life and death and passion, opened up for all mankind a way of redemption from sin. The sinner finds salvation who sincerely turns to Him. We must first make sure that we understand what salvation means: obviously, it does not mean merely that the external consequences of his sin to the sinner are abolished. Let us try then to understand just what it means as a psychological effect, a change in the inner life of the sinner himself, though this, of course, will not explain the ultimate mystery in the relationship of man to God through Christ. The salvation of the sinner means no less than that he himself is restored to that spiritual unity of purpose with God for which he is intended, and from which, by that perversion of will which we call sin, he had alienated himself. This spiritual restoration, and not mere escape from punishment, is what forgiveness means. And so we speak of this inner process of restoration as *at-one-ment*. The sinner is brought back from his estrangement—comes back like the prodigal son—and becomes at one—one in will—with God. He comes back penitent, willing to serve humbly as a servant, not “worthy to be called a son.” He is forgiven—restored to his fellowship with the Father, and also with the brethren,

from whom he had wilfully separated himself. It may be that the evil effects of his wrong-doing have still to be counteracted. Some one, doubtless, has been injured by it—perhaps many others—besides himself. It is part of the process by which he attains to his full atonement that he labours earnestly to counteract those injuries, and prays for the grace of God to bless his labours.

So far as our talks with young people go, we may put on one side, except perhaps for their historic interest, all consideration of the ancient doctrines of penal substitution. The modern mind, in respect of them, has moved on to a different plane of thought. Not long ago I saw this well exemplified, with great simplicity, in a schoolboy's essay on the subject. In the first place, as he argues, it is impossible to think of God—the God of Love—as requiring this cruel sacrifice of His beloved Son in order to induce Him to forgive the past sins of sinful persons who repent. And, furthermore, it is still more inconceivable that it should be necessary for God Almighty to pay such a price by way of ransom to the "Devil," in redemption of any claim the Evil One might be supposed to have, entitling him to inflict suffering on souls that have sinned. But, as the boy goes on to say, the fact remains that Christ did die for our sins, and does redeem us by having done so. It is "by his stripes" that "we are healed."

Young minds cling, I believe—with little subtlety perhaps, but great tenacity—to this simple faith in the redemptive nature of the suffering of our Lord. So also have simple practical Christians clung to it throughout the ages. The story of the lives of the saints is full of this thought. The teaching of Christianity, from first to last, centres, by some process of spiritual intuition, in the Cross of Christ. The blood of the martyrs was not shed in vain, chiefly because each new sufferer emphasised anew the lesson of the Cross, thus "showing forth the Lord's death till he come."

The modern mind, however, cannot stop here. It needs an Idea of Atonement in which it can be spiritually and, so far as possible, intellectually content. It cannot be satisfied to think of redemption as a superhuman business transaction. The idea is repellent, whether the transaction be conceived as taking place between the Father and the Son, or as between God Almighty and the Devil. Let us try, therefore, to conceive of redemption by the Cross of Christ as a spiritual process—a process, moreover, that takes place—not in the immutable nature of God, which is to us a mystery—but in the mutable nature of man. There are, as it seems to me, two lines of thought along which the solution of the problem in this sense may be sought.

(1) We may seek it in the interpretation of that great text, "He that hath seen me hath seen the Father," as applied to the suffering Jesus—the Christ upon the Cross. "The Cross is the symbol of the pain our sin inflicts on God," says Mr. Temple, "it is thereby the symbol of the antagonism between sin and God." At the same time it is the symbol of God's forgiving love towards man.

(2) Or we may seek the solution in earnest study of the central fact that Jesus of Nazareth who died on the Cross and the Christ of whom Paul said "the Lord is the Spirit," are one and the same—the Jesus who talked with His disciples, in Palestine and the Christ-spirit that works in the spirits of men.

II. "IN CHRIST SHALL ALL BE MADE ALIVE"

Let us, in the first instance, follow up the second of these two clues, assuming, on the one hand, all we know about the Jesus of History and, on the other hand, the fact, of which there is abundant evidence, that the sinner is conscious of cure for his sin as consequent on the working

in him of a Power that he believes to be divine. The problem may be stated in the form of two questions, as follows:—

(1) In what way does the life of Jesus Christ—His whole life, including His labours, poverty, discipline, wide human experience and manifold suffering, even unto death—in what way does all this operate on us now for our redemption? And in what way also is His triumph over death, and the long process of His glorified life, as the Christ in History working in us—“that ever liveth to make intercession for us”—in what way is all this made more effective for our salvation by the suffering of the Saviour in the days of His life on earth? In what way, more particularly, was it necessary that “Christ should *suffer* for our redemption”? In what sense was it that “He died for our sins”?

Now this “saving from sin”—the redemptive process of restoring the unity of man’s will with God’s—implies nothing less, in its full effect, than the sanctification of human nature in the person redeemed. The redeemed becomes holy, as He is holy: if it were not so, how could there be unity? This, moreover, must be effected through the free will of each one who is redeemed. The sinner, sunk in sin, wills not to be saved.¹ The sinner cannot therefore begin to be saved, except by the influence upon him of some mind holier than his own—holier and yet not entirely remote, in understanding of evil and experience of weakness, from his.

Pondering on this thought, we begin to see that he who saves—above all, He who is the Saviour of mankind—needs to be, in every respect, equipped by experience of human nature, as well as by His own holiness, to effect that

¹ St. Augustine describes very forcibly this state of mind. “I could be good if I would; but I won’t.” It is to this effect that he describes the state of sin. An influence from without, which he calls grace, is needed.

sanctification of spirit which is the redemption of sinful men. The most perfect goodwill towards men, the most absolute power and might do not avail to save, in God's sense, the soul that wills not to be saved. The problem is not how to reconcile God to man, as Bernard and Anselm thought, but how to reconcile man, through the free operation of his own will, to God. This is not a problem of discipline and good government simply, though good government has a function to fulfil which bears upon its solution. It is a problem in the use of personal influence—spiritual influence—clothed in such a wealth of imaginative sympathy as can be adapted to all the changes and chances and varieties of human nature and human experience. Jesus lived and suffered and died: He was touched by the feeling of all our infirmities. We know that this was so; and we may be sure that He has not forgotten. He who was Jesus, the carpenter of Nazareth, now speaks in the minds of His brethren as the eternal Christ. Some of us are attending to Him and some are not yet. He is able to influence us in a special way because, far above us as He is, He has lived our life, He understands our shortcomings, our temptations, our difficulties. He understands us, and we know it. And thus, by that double process of psychological action and reaction which we call mutual sympathy, He draws all the willing and half-willing ones strongly into harmony with Himself—draws them as, in a lesser degree, the sympathetic intelligent parent, or elder brother, who knows and feels, draws the half-frightened, half-reluctant child.

The sanctification of human nature by the operation of the Immanent Spirit, which is the Spirit of the Son no less than the Spirit of the Father—this, as we know, is the essential element in the great work that Christ works now, and has been working in Human History since that day of Pentecost, nearly nineteen hundred years ago. For thirty

years previous to that time He had lived the life of a working man, mostly spent in service to His townsfolk and His family. Then followed the brief three-years' ministry to His nation, in the course of which He was hailed as a prophet by some, derided and bitterly opposed by others, and, though well beloved by many, was understood by very few or none. In the end, "his disciples forsook him, and fled"; He suffered betrayal, humiliation, anguish of body and soul, a cruel death. He drank the very dregs of the cup of human life in a draught of exceeding bitterness.

There is a fine phrase descriptive of the Incarnation in the Athanasian Creed which seems to describe precisely what we might reverently conceive to be the characteristic inner process of the Christ-life during those three-and-thirty years. Just as the Life of Jesus on earth, regarded as the Manifestation of the Nature of God to men, might loosely be described as the Taking of the Godhead into Man; so, with greater preciseness, the process of His earth life, in the fullest sense, may be summed up in those pregnant words of the ancient Creed, as the "Taking of the Manhood into God."¹

Comparing very small things with great, it might be said that the sanctification of the human spirit in the humblest of men may, so far as it goes, be described precisely in these terms. The difference between our Lord and ourselves is immense, because in Him there is no limitation as to how far the sanctification goes. It goes all the way: His Humanity in every fibre is Godlike through and through. The spiritual adventure of those who take Him for their guide is not comparable with this. Nevertheless it is, in its measure, a taking of their human nature into unity of will with God. It is the taking on of life responsibility to work the works of God. It is the dedication of all our human faculties for use in that service

¹ The Athanasian Creed does *not* so describe it.

and for transformation, by that use, into the Godliness in which, as our hope is, we shall at last become at one with Him.

In Jesus we have the supreme example—not merely of the God-inspired, God-possessed man—but of the One every fibre of whose nature was inwrought through and through to perfection by absolute unity of directive purpose in all things with God. “All things whatsoever the Father hath are mine,” He says, and continues “therefore, said I, that he” (the Spirit of Truth) “taketh of mine and shall declare it unto you.” To those who will receive this gift it works their sanctification. And note how He says that the Spirit takes of all that is Christ’s and gives it, as we need it, unto each one of His disciples.

Without those early years of humble labour and family responsibility, without the trials, disappointments and temptations of His later life, without the sorrow of bearing with enmity, desertion, betrayal, without the agony of the Cross and the dark mysterious anguish of the Passion, the Christ in History, who, day by day and hour by hour, works for our redemption, would not have developed in actual human life all the capacities of manhood and tested them to the uttermost—would not have experienced the temptations and difficulties that beset human life, and so would not, in the full essential vital sense, have taken the whole Manhood into God. And if that were so, He would not be now, in the full sense, what He is, the sympathetic guide—human as well as divine—who knows the way, having trod it Himself, and who knows also, as one who has companied much with publicans and sinners, who has Himself been touched with the feeling of our infirmities, how easy it is for His weaker brethren to slip on the rocks, to wander from the path, to faint by the way. *As it is, He knows, and we, knowing that He knows, can draw near to Him the more confidently.*

It was through service and suffering, through ministry to the sinful as well as to the sick—through the perfection of His manliness as at one with His divinity—that He could accomplish as He thought fit the work in Human History which it was given Him to do. That work was the redemption of mankind, by the manifestation of the purpose of God to man to be achieved in and by men. “I, if I be lifted up from the earth,” He says, “will draw all men unto me”—draw them as so many have been and are continually being drawn by the example of the Cross. And he whose thoughts are drawn by the message from the Cross is ready to be moved, as so many are moved, by the prompting of the Holy Spirit, which is the Spirit of our Lord Christ.¹ He who in the complete sense took the Manhood into God must needs have suffered many things in order that He might be, to every man that turns to Him, the Perfect Friend and Powerful Saviour who, with sympathetic understanding of his difficulties and infirmities, shows him and leads him in the Way of Life.²

¹ “The Lord is the Spirit,” says St. Paul in 2 Cor. iii. 17.

² Since writing the above my attention has been drawn to the following remarkable verses which are quoted in Mr. Neville Talbot's book, *Thoughts on Religion at the Front*. Startling as they are in some respects, I quote them here as illustrating the hard-pressed soldier's sense of deep essential comradeship in Him who leads and saves.

Jesu, whose lot with us was cast,
 Who saw it out from first to last,
 Patient, fearless, tender, true,
 Carpenter, vagabond, felon, Jew,
 Whose humorous eye took in each phase
 Of full rich life this world displays ;
 Who, as your hour neared, did not fail,
 The world's fate trembling in the scale,
 With your half-hearted band to dine
 And chat across the bread and wine ;
 Then went out firm to face the end
 Alone, without a single friend,
 Who felt, as your last words confessed
 (Wrung from a proud unflinching breast
 By hours of dull, ignoble pain),
 Your whole life's fight was fought in vain.

“The love of Christ constraineth us,” says St. Paul (2 Cor. v. 14); “because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again.” “One for all,” that was the principle of the Lord’s life on earth. It is the principle by the adoption of which, as our rule of life, we contribute to the working out of our own redemption from

Would I could win and keep and feel
That heart of love, that spirit of steel.

I would not to Thy bosom fly
To slink off till the storms go by ;
If you are like the man you were,
You’d turn in scorn from such a prayer,
Unless from some poor workhouse crone
Too toil-worn to do aught but moan.
Flog me and spur me ; set me straight
At some vile job I fear and hate,
Some sickening round of long endeavour,
No light, no rest, no outlet ever ;—
All at a pace that must not slack
Tho’ heart should burst and sinews crack,
Fog in the eyes, the brain aswim,
A weight like lead in every limb,
And a raw pit that hurts like hell
Where once the light breath rose and fell.
Do you but keep me, hope or none,
Cheery and staunch, till all is done,
And at the last breath quick to lend
One effort more to serve a friend.

And when, for so I sometimes dream,
I’ve swum the dark, the silent stream—
So cold it takes the breath away—
That parts the dead world from the day,
And see upon the further strand
The lazy listless angels stand,
And, with their frank and fearless eyes,
The comrades whom I most did prize—
Then clean, unburdened, careless, cool,
I’ll saunter up from that grim pool
And join my friends. Then, you’ll come by,
The Captain of our Company,
Call me out, look me up and down
And pass me through without a frown,
With half a smile, and never a word,
And so I shall have met my Lord.

all sin. "One for all," as the rule of life, will go far to solve for us all our practical problems. But let us be careful not to deny that there is a mystery—a mystery deeper than our thought can reach—behind this saying which is so simple as a practical rule of life. "'One for all,' as an example, is easy to comprehend, though it may be hard to follow," says Dr. Armitage Robinson. "But one for all as a ransom is most mysterious: mysterious, because it is vital: that is to say, it has to do with life; and all life, even physical life, is a profound and unexplained mystery." And he goes on to show how the contemplation of this mystery leads on to another practical principle which is involved in the application of the first. If "Each one is for all," then "All are in One"—each one of the "all" are agreed with the One—of one mind with Him. It is St. Paul again who suggests the phrase. "As in Adam all die," he says, "even so in Christ shall all be made alive." And so it is: by entering into the spirit of Christ, by living in accordance with the will of Christ, we come into that unity with the Father which is personal and eternal life. It remains for us to find our proper places as members of that body of the Christ—the Kingdom of God—the perfection and full growth of which as "All one man" is to be brought about by means of us.¹

III. "AND I, IF I BE LIFTED UP, WILL DRAW ALL MEN UNTO ME"

A simple doctrine of the Atonement on these lines—or on some other lines conceived more adequately in terms of the vital sanctifying influences of the Christ-spirit in man—may in these days go further than any other in the explanation of at-one-ment as a real spiritual experience. There is, however, as has been already suggested, another

¹ *Thoughts for Teachers of the Bible* (Armitage Robinson, pp. 33 seq.).

aspect of redemption through the Cross of Christ which claims our attention in any case, and is to some minds more readily intelligible—perhaps to all minds at some time. “The Cross is the symbol of the pain our sin inflicts on God, it is thereby the symbol of the antagonism between sin and God.”¹ The Cross reveals God to man, as a Father who suffers because he loves, and who is ever ready to forgive—to be reconciled: and that revelation of the Father’s love made manifest in the suffering, forgiving Christ, is itself the fire which warms the heart of sinful man to a glow of grateful penitence that makes him ready to be reconciled.

The doctrine of atonement from this point of view is developed with great force and freshness by Dr. Douglas White in his book entitled *Forgiveness and Suffering*, which all students should read for themselves. The following is a brief summary of the teaching he sets forth, or rather of the impression it leaves on my mind expressed in the order of thought which comes to me naturally as I write.

God’s government of the world is, in the first instance, revealed to us as regulated by Natural Law, the processes of which are automatic, cause being followed necessarily by consequence in every case. A law of Nature can be defied: anybody can defy it. But it cannot be broken: the purpose of him who defied it is broken by it instead. The free-willed creatures who inhabit this world learn, therefore, to regulate their activities in such a way as to avoid this fate. They do so by making rules of action which conform for instance to the law of gravitation: they teach their children not to drop out of the third floor window or put their hands into the fire. In the same way, all animals protect themselves by forming habits which imply instinctive rules of action. It is, in fact, by the development of these habits, or ways of acting in adaptation to

¹ *The Faith and Modern Thought* (Temple).

their environment, that each kind of animal comes to be characterised as it is.

We limit our attention here, however, to the development of such protective regulations in the case of man. For him there is a Law of Hygiene and a Law of Morale—including Social Morale—which he must evolve if he is to survive: and his progress in achieving dominion over Nature depends on the skill and intelligence with which he is able to frame and administer his rules of life and art, so as to utilise the automatic processes of Nature, as well as to protect himself from being injured by them. Hygienic Law and Moral Law are thus connected with and, at the same time, distinguished from Laws of Nature. They are the rules, or ordinances, that we create for ourselves, in order to make the best of Nature's Laws under which we have to live.

Now the spiritual life, no less than the biological life in which it is incarnate, must be conceived by us as under the dominion of Natural Law. This is more particularly obvious in respect of man's life on earth, inasmuch as this spiritual life of ours is incarnate and expresses itself—thus also developing itself—in psycho-physical processes. The spirit in this sense is, on the one hand, subject "to the flesh," on which it is dependent for its immediate effect of manifestation in the sphere of human life, and on the other hand, superior to it, as being itself the incarnating principle by the activity of which all new vital growth is achieved. This being our dual nature, we are all liable to that condition which St. Paul describes as the flesh warring against the spirit and the spirit against the flesh.

Life, in fact, presents a choice. The self-seeking impulses and other demoralising tendencies which we inherit from our ancestry on the material plane, may prevail over the spirit, confusing its vision and distracting it from its

course in accordance with the law of the spiritual life, which is the will to live in union with the Will of God. In that case, character-growth in the spiritual interest does not take place, anti-social impulses rule the life and wax strong by exercise, the great adventure of the soul in search of the Will, which is the Law of the Universe, is never undertaken at all or is presently brought to an end. This stagnation is more than stagnation: it is the failure of a highly organised creature with great possibilities to make the progress it should make towards the realisation of its type. It is for the spirit of a man—the rational God-knowing centre of his being—so to direct and animate his body that development from lower type towards the highest human type may continually be achieved.

We are already familiar with the thought that degradation of type in the biological sphere brings about decay of vitalising agencies and death. The essence of degradation is failure to develop in accordance with the form of the species concerned. It is not necessary to labour the analogy of sin in the spiritual sphere with failure to develop in the biological sense. The Will that rules the plants and lower animals in accordance with principles which we call Laws of Nature, is the same Will as that of our God whose purpose it is to move men to their spiritual adventure through their own Free Will—a will vitalised by Love for Him and drawn by the Vision of the Righteous One which He has given them.

Sin is, however, more significant than the plant's failure to grow. It is the free man's refusal to be moved by the motive-influences in himself which he knows, or can know, to be the influences he ought to follow. Sin is wilful opposition to the purpose of God, and implies degradation of spiritual type as a consequence. If this opposition persists, then, by the natural law of the spiritual life, it follows that the spirit of the man gets more and more alienated from

God ; spiritual de-vitalisation and moral disease set in : Life comes to be lived under the sway of confused carnal impulses, and conscience-pricks gradually cease to be felt. When the process goes very far, recovery seems at last to be, humanly speaking, impossible : the soul is sunk in sin. Spiritual life *seems* to be extinct—"dead in trespasses and sins."

Now the Christian Faith is that it was for the sake of souls in danger, as many souls are, of just such a fate as this, that the Cross of the Crucified One was set up, as a beacon of hope in our world. In trying to realise all that this may mean to an erring soul, we should let our minds carry us swiftly down the centuries since the year 29 A.D., and try to get some vision of all that the Cross of Christ has meant—however crudely explained—to erring but not faithless souls, conscious of sin, hating it, seeking for grace. Think of them in the days of the Early Christian Church, in the Middle Ages, among simple folk in remote mountain valleys to-day. Penitents such as these, when, in an agony of prayer, they concentrate their thoughts, and perhaps fix their eyes on the crucified figure in some humble church or wayside shrine, are not thinking so much of the sanctified humanity which brings Him into the marvellous relation of fellowship with them, as of the glorified Christ—the Divine Being who, abhorring sin, yet loves the sinner with a deep pitying love—who, grieved as He is by the harm wrought in His fair world, is grieved also for the sinner's sake, that he rushes headlong on his own spiritual destruction. "God so loved the world that He sent His only begotten Son into the world"—sent Him to suffer, and, by suffering, to show us and make us realise how the Father also suffers—suffers when we sin, because He loves us, and we persist in separating ourselves from Him.

The supreme fact about Christ as the Redeemer of sinful men is that He is, on the Cross, the Revelation of the Father's Love towards men—the revelation also of all that

this implies. We must ask ourselves, therefore, what the Love of the Father does imply when it comes into touch with the sinner and his sin. The parable of human fatherhood will help us here. What can it imply but the suffering of God—a very grievous type of suffering, as every one knows—every one who has been “injured in the house of a friend,” and abhors the wrong deed done, while he retains his affection for the impenitent wrongdoer. He—the Father who loves us, every one, and means us for the perfect life in unity of will with Him—He suffers from our sin. He suffers from it because it inflicts injury on some one, or perhaps many, of His children, since every wrong deed has evil effects which some one has to bear. He suffers too because He loves the sinner, and sin sets up, between His righteous will and the sinner’s wrong will, a state of antagonism which is abhorrent to Him. Suffering follows on Love in Him who loves when errant man sins against his Maker. The desire to forgive remains, but it can be satisfied only by the abolition of the antagonism, and the antagonism can only be abolished by the repentance of the sinner.

We have a parable of all this in our dealings with children, in so far as we, like their Father in Heaven, deal faithfully, no less than lovingly, with them. We are grieved to the heart, in proportion to our love for them, in proportion also to our standard of righteousness. We are more than ready to forgive, in faithfulness to our love for them, as well as to our conscience Godward on their behalf. We wait and work and give them every chance to gain repentance.

In like manner he who has sinned has not caused the Love of God to cease indeed, but has antagonised the Righteous Will; he has put himself out of harmony with it. And that harmony cannot be restored without the co-operation of the individual free will whose perversity disturbed it. From this point of view, as indeed from any

other, the problem of redemption, or atonement, is the problem of inducing the sinner to repent.

There is a legend from the life of St. Antony which in the form of a miracle symbolises this truth. "A penitent came to confess to him, and experienced such an intense feeling of contrition that he could not utter a single word. The saint said to him, 'Go home; write down your sins; and then bring me the account of them.' When the penitent had obeyed him, he saw that the sheet was blank and that his sins had been effaced."¹

We have seen how Jesus came through human life and death and endured extremity of human suffering, in order that He might the more effectively work His work of redemption as Immanent God in the hearts of men. Apart from all this, we can also see now how this same Jesus, the one Perfect Son, manifests continually to the simplest intelligence, in all times and in all places, the Love and the Suffering and the Readiness to Forgive which characterise the personality of the Father, as they characterise the personality of the Son. Out of the depths of His torture on the Cross, He reassures the penitent thief—the first of all that long line of penitents who have learned, in this sense, the lesson of the Cross. He comforts His dear ones by tender encouragement. Above all, He cries out of His weakness on behalf of His enemies, "Father, forgive them; for they know not what they do."

"Before love can win," says Dr. Douglas White, "it must be perceived by its object: before forgiveness can become operative with man it must be made manifest to his mind": and this I take it was the object and mission of Jesus: . . . That God loves us: that He is wounded by our wrongdoing; that these wounds cause Him suffering, that only by and through the ordeal of suffering can His heart

¹ *St. Antony of Padua*, A. Lepitre, in the "Saints Series" (ed. H. Joly), p. 99.

produce for us the gift of forgiveness ; this is what Christ came to teach. And this, however it has been obscured by defective explanation—this, I say, has been the fundamental instinct which has drawn men's hearts up to God ; the belief that on the Cross is seen a living picture of the love of God ; that God is revealed in terms of Christ ; that God is reigning from the Tree.”¹

¹ *Forgiveness and Suffering*, p. 87.

CHAPTER XV

THE LORD'S PRAYER

Lex Credendi, Lex Orandi

“The Creed is primarily a *Lex Orandi*, a Law of Prayer and of the spiritual life.”—G. TYRRELL.

I. LORD, TEACH US HOW TO PRAY

WE are told by St. Luke how the disciples of Jesus came to Him and said, “Lord, teach us to pray.”¹ He did not answer them by any statement of philosophical doctrine concerning the essential nature and meaning of prayer, as so many thoughtful teachers do in these days. This was less necessary for them, no doubt, than it is to-day for us. They had the inestimable privilege of having been often with Him while He prayed. Ignorant as they were and immature in their spiritual development at this time, the bond of love between Him and them was such that they must have realised something of what prayer meant to Him, as access, in the most complete and intimate sense, to the Presence of the Father. Their question was asked in the childlike sense of one who desires to know after what manner he ought to go to the Father, and what kind of petitions he should lay before Him.

And Jesus answered them with equal simplicity, teaching through the words of the prayer itself all that He thought

¹ Luke xi. 1-2 (see also Matt. vi. 9-15).

it necessary to teach them, leaving the rest to their own spiritual intelligence to appreciate more precisely as they grew in wisdom and in faith. As Dr. MacNeile says in his excellent little book on the subject,¹ "He gave them a specimen to show the lines along which the method of petition would be most effectual. . . . No one can hope to compose a series of sentences which more perfectly expresses the true spirit of petition." Thus this prayer supplies a model by reference to which we can standardise all our petitions; and the first point to observe about it is that this quality of general applicability is indicated by the use throughout of the first person plural. Not that all our prayers should be in the plural. Far from it. But the sum total of effectuality in all the prayers that we use in common should be for "us" rather than for "me." So the little child, wisely guided, teaches himself to pray for "Mother, Father, Nurse, Cook and everybody." Probably he is moved in some obscure way by the sense that all the persons he knows are bound up with himself in his relationship to the Father in Heaven. But he will learn too, without any change of this catholic spirit, to pray specially for one at a time, including himself, as particular needs require.

II. "OUR FATHER WHICH ART IN HEAVEN"

"After this manner, pray ye," Jesus said, and taught them first to call Almighty God "Our Father." He is our Father, as He is the Father of all living things, because He made us; He is our Father also in a deeper sense, because He means us to manifest His will, to carry out His purpose in this world; and we, if we are Christians, have pledged ourselves to the fulfilment of that destiny. "As many as received Him"—Him who was the incarnate Word, the

¹ *After this Manner, Pray Ye* (MacNeile, p. viii).

perfect manifestation, of the Character of God—"to them gave He power to become the sons of God."¹ When we say "Our Father," it means no less than that we accept that responsibility, and appeal to the Father in confidence that He will see us through. It means too that we affirm our sense of solidarity through God with all that proceeds from God and belongs to Him.

We call Him Our Father, and add the words "which art in heaven." What do we mean when we say "in heaven"? Not some immensely remote place "above the bright blue sky," as one of our hymns says: such conceptions as this are of the old Pagan world—pre-Christian as well as pre-scientific—though they die hard, because it is difficult for the human mind to realise any idea as true to existence except in terms of space and time.

"He that hath seen me hath seen the Father"; yet "the Father is greater than I." In Jesus the nature of the Father is made manifest in terms of humanity; but the earth life of Jesus does not exhaust the manifestations of the Divine Being. "All that He has shown us of the Father's human Nature, and all that His saints—in whom His spirit continues for ever to develop and unfold its inexhaustible riches—can ever show us, is infinitely short of the truth."²

Our Father in heaven, to whom we pray, is the supreme eternal transcendental Being of whose activity every created thing and person is an expression, each to all the others, in terms—during this life—of space and time. When we add those words "in heaven," realising heaven as in the transcendental sense the dwelling-place of God, we concentrate our thoughts on the Being of God as the Father of all the spirits; and the sense of His Presence, which is heaven, discovers itself in us. The effort of our prayer as expressed in the use of these words is in order that we may experience something

¹ John i. 12.

² *Lex Credendi*, p. 108 (G. Tyrrell).

of the Divine Reality now. I use the word "effort," because practice of thought-concentration, as well as of emotional quietude, are necessary in order to use those first words of the "Paternoster" as they may be used—as they are used, I believe, by thousands of obscure and, as the world would count them, uneducated persons throughout Christendom. Speaking to our Father in heaven, we are lifted above the cares of our earthly life.

III. GOD WITH US IN A THREEFOLD SENSE

"Hallowed be Thy Name": this is the first definite petition. It is also an assertion of faith. The word "Name" here—and elsewhere in the Bible—is not used in the sense of a proper name, which is merely the mark employed to denote an individual thing, and does not connote, or signify, at the same time, the qualities making up the character on account of which that name is given. "God" is not a mere proper name. It is a Name which connotes all those properties of the Eternal One that men have, by degrees, discovered in the course of their feeling after God, throughout the ages in order that they may find Him.¹ God's name in Bible use stands for His Character and Person: to each one of us it represents all that we know about Father, Son and Holy Spirit—all that we know in the fulness of that knowledge of God's Nature available in our day as compared with those days when He revealed Himself in a vision of His Goodness to Moses alone in the Mount. "Hallowed be Thy Name," we say, and thereby make our petition that His Name should go on becoming more widely known, better understood and more deeply revered,

¹ "God's Name in each age stood to them for man's notion or knowledge of God, for that representation of Him by which He is made present to the human mind. Desire for the hallowing of God's Name is a desire that He may be so rightly known as to be rightly revered and loved" (*Lex Credendi*: Tyrrell).

in earth, as it is in heaven—reverenced among men in the ordinary affairs of their everyday lives on earth, as it is among those blessed ones, whether earth dwellers or others, who live and move and have their being consciously in direct communion with the Father. We pray that the standard of knowledge and reverence which is reached in heaven may be attained on earth. And heaven is nothing less than the Presence of the Divine Reality itself.

The close association of this petition with two others is not accidental. As the hallowing of God's name in this deep sacred sense grows more and more among men, they will be drawn more closely together in spiritual alliance against the evils of the world. That alliance, moreover, will be reinforced by all the moralising forces which, even in those circles of humanity where the light is still obscure, work for human fellowship and mutual goodwill. There will be, no doubt, for a long time, these two classes, not at all points clearly distinguishable from each other. There will be the one group in the centre clearly conscious of its end, the other more loosely organised, spreading round the outskirts and both together forming that great company which—imperfect citizens as many of its members may be—is nevertheless an earnest of the coming of the Kingdom of God on earth. Not merely as a coming in the future do we conceive it. It has been coming all the time, it comes now, it is here, it will go on coming: and we can speed its further coming by our prayers.

And with the coming of the Kingdom there will be—there is—the doing of the will of God. The coming of the Kingdom, the hallowing of the Name, are, in the main, brought about by the doing of the Will. It is those who dig deep into the soil of human nature that lay the most secure foundations for the City of God. So, in one breath, we pray for the Hallowing of the Name, the Coming

of the Kingdom, the Doing of the Will of God in earth, as it is in heaven. And in making this our prayer, we implicitly pledge ourselves to labour to the end which it describes.

We pray for the realisation of the Kingdom in earth as it is in heaven. What then is that Kingdom in heaven—the spiritual kingdom—and how is it to be realised in Earth? The kingdom in heaven is the communion—the fellowship of saints. That experience of fellowship is the Heaven in which each saint and all saints live. It is into that fellowship, the kingdom of heaven, that all seekers after God desire to enter. Where two or three are gathered together in His Name, there is the kingdom of heaven—a kingdom not in terms of space and time, but in the *common consciousness of God's Presence and of one another*, as co-operant towards a universal end. This it is which constitutes the spiritual environment. Our prayer is that this spiritual environment shall be extended throughout the borders of the visible Church of Christ, and further, so that ultimately the spiritual church—the communion of true saints—may become coincident with the visible church and co-extensive with the race. And for the bringing to pass of this “far-off divine event” we pledge ourselves to work, as well as to pray, in faith that, far off though it be, it is the goal “towards which the whole creation moves.”

IV. “OUR DAILY BREAD”

And now we come to that simplest and most natural of all prayers, “Give us this day our daily bread.” We must pass very briefly over this petition, leaving it to the reader to think further about all that it implies. It will suffice here to note the lesson that may be learnt from the position it occupies in the prayer, following, as it

does, on those greater petitions which draw the soul to consideration of its own and its brethren's spiritual needs. It is as if we were told that such a prayer as this—prayer for our food and clothing, prayer for recovery from sickness, prayer for the preservation of loved ones from danger—all these are indeed acceptable to God, though He may not always respond to them in the way we ask. But if we would be sure of not failing in reverence, in dutifulness, we do not put them first. The Kingdom of God and His righteousness should first be sought: then, if it serves the purposes of God, all these things shall be added unto us.

In the days of the world war—and the same will hold good for some time after the war is over—special significance attaches to the use of “us” and “our,” instead of “me” and “mine,” in this particular petition for this particular boon of “daily bread.” We must learn to use this plural pronoun in a wider sense than that of the family, the district, or even the nation. We must learn to use it in the sense of the whole wide world, in all its quarters, suffering from scarcity consequent on the tremendous destruction of food and all material goods that a ruthless world war entails on the whole brotherhood of man.

V. FORGIVENESS

“Forgive us our trespasses as we forgive them that trespass against us.” When we say these words, there should be behind them in our minds the thought that, as it is in the very nature of God to forgive, so it is in our nature as His children, that we can and must forgive in the same sense as He does. Otherwise, we are insincere when in prayer we use those words “in earth as it is in heaven.”

It is true that punishment follows sin: the natural effects of sin on ourselves and others is the punishment. God does not work a miracle to prevent that result. But God forgives in so far as He is ready to receive the sinner back into unity of affection with Him if only the sinner will come back. God's forgiveness acts automatically when the soul that has alienated itself becomes penitent; but the impenitent reject the offer and prevent the restoration of unity. To us also who say "Our Father," it should be of the very essence of our nature to receive back into our friendship him who has sinned against us, to restore him to his place in the human fellowship, as soon as he will turn from his wrongdoing and be willing to come back. He who makes a merit of being reconciled to his brother, or hesitates to forgive, fails to do his part as representative of humanity, and so cuts himself off from the company of the children of God.

This leads to consideration of another point: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "To refuse to forgive one who has wronged you, and has repented," says Dr. MacNeile, "is to do all that in you lies to shut him out from the oneness with humanity which he seeks. But the effect of that is that, while God brings him back by forgiveness, you have shut yourself out." You have broken faith with the spirit of the Christ-taught prayer: you will not yourself do that on earth which is done in heaven. The love towards your brethren, who are also the children of God, which implies your liability to suffer in spirit from their transgression and to be eager to forgive—that god-like love is not in you. And, inasmuch as this is so, you deny yourself entry into the Kingdom of God on earth. It is vain then to approach the altar, to draw near to God, and yet continue to be estranged from one's brethren.

When we pray for forgiveness as we also forgive, we reaffirm our allegiance to the Lord of the Realm of Love, we draw near to that centre of supreme holiness, in the neighbourhood of which all sin—our own sin and our brother's—falls away. And thus, if we will have it so, the Kingdom comes to be “in earth as it is in heaven.”

VI. “LEAD¹ US NOT INTO TEMPTATION, BUT DELIVER
US FROM EVIL”

Fresh with the sense of sin forgiven, we pray that we may not fall into sin again. And first we ask that we may not be led into temptation. We know well, however, that, from the very nature of the conditions under which we make our ascent to the level of that sanctified humanity which is our home—we know well that we shall fall into temptations. We know, too, that we can, if we will, by the grace of God assisting us, convert these temptations into occasions for exercising ourselves in the discipline of triumph over evil. Temptations arise from the pull of our animal nature upon us. We are so made that the instincts of this nature tempt us continually, in some one of the many forms of animal gratification on the one hand, or of indolence on the other. These tempt us continually and hinder us in our progress towards the realisation of that “image of God” in us for which we are intended. In this way, we are all tempted—our Lord himself was tempted—all through life.

But it is not against this general liability to decadence that we pray in this place, but rather against all those special occurrences which add, in special ways, to this our natural difficulty in maintaining spiritual growth. The

¹ The Revised Version reads as “bring” instead of “lead,” and in St. Luke xi. 4 the prayer ends with “temptation.” The final clause is given, however, in Matthew vi. 13.

natural difficulty is of the very nature of the case. The special difficulties are the subject of our prayer, and here, as everywhere, we utter it with the qualification "if it be Thy will, O Lord." We pray to be preserved from falling into special temptations. In the same sense, St. Paul may have prayed to be "delivered out of the mouth of the lion." Our Lord himself did pray that the cup of His anguish might be taken from Him, but He added, "Nevertheless, not as I will, but as Thou wilt." So we pray, as our Master prayed, and all the saints have prayed, to be delivered from temptation, in so far as it is the will of God. That we are not always delivered we know well, but we cannot doubt that we are delivered—perhaps more particularly from temptations that might at the time be too strong for us—over and over again. Nor need we puzzle ourselves with the enquiry—Why does God not regulate our temptations wisely for us without any prayer at all from us? It is, as we know, an essential element in His scheme for our salvation that we should take as active a part in it as possible by our own free will.

The temptation, when it does come, is not an evil in itself. It is an evil to him who succumbs to it, and if he bewail himself afterwards as a sinner, he will be tempted to bewail himself also as tempted beyond his strength. But it is just because he is liable to be tempted beyond his strength that he should have prayed not to be led into temptation, and should pray all the time to be delivered from evil, which means, of course, the one real evil of sin. For him who sets his will to resist the temptation, and, with the grace of God, resists it successfully, the temptation is a trial of spiritual strength, a test from which, as from an athletic contest, the wrestler emerges stronger and more confident than he was before.

"Lead us not into temptation," O Lord: "neverthe-

less, not my will but Thine be done"; and, above all, whatever comes, "deliver us from evil"—from falling, through any temptation, or by mere indolent decadence, into sin. And this petition, like all the rest—each one of us—makes for "us all." To all men, women, and children, have been given "the glory of being able to rise voluntarily to Thee, the glory of climbing, the glory of overcoming." We pray that all may be drawn with the cords of love "to go from height to height, from strength to strength, till unto the God of gods appeareth every one of them in Zion."

VII. "THE KINGDOM, THE POWER, AND THE GLORY"

This is the prayer as our Lord taught it to His disciples. The last great words: "For Thine is the Kingdom, the Power, and the Glory," were added by the Christian Church afterwards, no doubt for use in public worship. The Kingdom, the Power, the Glory, all are ascribed to God. It is a great phrase of all-inclusive import. What exactly does each element in it mean? In particular, we might wonder what is meant by distinguishing the Power from the Kingdom.

All separate petitions in the Great Prayer have been directed to the fulfilment of the same end, the achievement of that Divine Purpose, the gradual sanctification of the human race. The prayer begins with the two words which claim for man his spiritual origin and destiny. The clause that is added to end it ascribes to "Our Father": Royalty, Power, Glory.

(1) First we have the Kingdom, the Right to Reign, to be Supreme in the hearts of men—of every man, woman, and child—no other claimant, neither self nor mammon, nor any other, having any right to occupy the merest corner of His Throne.

(2) The King, who, as Father of spirits, has the right to reign in the hearts of men, has also the power to subordinate them and all things to His absolute will. "It is the Lord God Omnipotent" who reigneth.¹ He has the power to do the things that are to be done by the sole operation of His own Will and Wisdom in every detail. But He has also the Power to do them by the much more complex process of engaging every member of His Kingdom—all of us among them—to be voluntary agents and helpers with Him in thinking out and working out His plan. The King, whose will it is to govern by winning the hearts of His subjects and governing through them, has, by that condition, subjected Himself to limitation in the exercise of His immediate power. The parable of the Fatherhood applies well to such a King: for the good father's first interest being the education of his child, he counts the time well spent that, in a sense, appears to be lost, because he has spent it in teaching the child to do the work that he could have done so much more easily and rapidly himself. And so we ascribe to our King—who is also our spiritual Father—that Power to compel all things in Heaven and Earth, though our faith is that He means His Kingdom to be, from end to end, a Perfect Democratic Community, each member, of his or her own free will, carrying out in some limited way the Purpose of the King. And this, in His wisdom, He is continually making more possible by the power of the Holy Spirit working in the spirits of men.

(3) "The Glory may be defined as the Manifestation of the Kingdom, the might, majesty, wisdom, and happy fellowship it implies—the achievement of His purpose shown forth as intelligible, appreciated, recognised. The

¹ It is very necessary to affirm this, lest we might drop into the folly of believing our Father to be the Good God indeed, but evidently possessed only of limited powers, seeing that so much pain and evil exists in the world.

Kingdom and the Power are always present in the world, but their manifestation in Glory may be nevertheless obscure. One of the great duties of the Christian Church is to show forth, and lead outsiders to acknowledge, the manifestation of God's Kingdom in the history of mankind. "They show the glory of Thy Kingdom, and talk of Thy Power: that Thy Power, Thy Glory, and the mightiness of Thy Kingdom might be known unto men."

This study of the Lord's Prayer is of necessity brief. Readers are advised to make themselves acquainted without fail with Dr. MacNeile's interesting and adequate treatment of the subject in his book entitled *After this Manner, Pray Ye*. Another book to be strongly recommended is *Lex Credendi*, by the Rev. G. Tyrrell. The author himself describes this book as, "in substance, a treatment of the Lord's Prayer viewed as the living expression of that Christian spirit whereof Faith in God and His Kingdom, together with Hope and Charity, is a constituent factor."

Contrasting it with types of prayer already known to the disciples, the Pharisees' prayer, the heathen's prayer, the less perfectly developed prayers of John's disciples, he sums up the contrast thus:—

"It is (1) the prayer of those who seek the glory of God and not the glory of men: it is (2) the prayer of those who would raise man to the likeness of God, not of those who would lower God to the likeness of man.

"It is (3) the prayer of the children of the bridechamber, of those who have at least crossed the threshold of the kingdom, not of those who still strain towards its borders, and for whom it is yet an ideal, not a reality."¹

¹ *Lex Credendi* (G. Tyrrell).

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- The Child's Book of Moral Lessons. GOULD. Watts.
- The Moral Life and Moral Worth. SORLEY. Cambridge Press.
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II. ETHICAL INSTRUCTION

The Nicomachean Ethics of Aristotle. The Eudaemonean Ethics now
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- The Gospels. PULMAN. Longmans.
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 (A book much to be valued for purposes of reference.)
 The Epistle to the Ephesians. ARMITAGE ROBINSON. Longmans.

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an insight into the nature and development of the prophetic
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 (These three short books are suitable for reading by boys and girls.)
 They might be followed by—
 The Practice of the Presence of God, by Brother Lawrence. H. R. ALLENSON.
 (More advanced books on Prayer for teachers, parents, and senior students are mentioned in the next section.)
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VI. RELIGION AS REASONED FAITH

- The Substance of Faith. LODGE. Methuen.
 God and the World. A. ROBINSON.
 The Faith and Modern Thought. W. TEMPLE. Macmillan.
 The Kingdom of God. W. TEMPLE. Macmillan.
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 Forgiveness and Suffering. DOUGLAS WHITE. Macmillan.

* With special reference to little children.

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 Life and Matter. O. LODGE. Williams & Norgate. 2s. 6d.
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 The Origin and Nature of Life. MOORE. } Library:
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VIII. STORY

The books in this section are arranged under heads corresponding to the tradition of æsthetic-moral idealism that has come down to us as British, Irish, Norse and Classical respectively. A fourth division is added for later stories which represent the Ideal of Chivalry in Christendom during the Middle Ages.

1. *The British Tales*

- The Mabinogion, translated by LADY CHARLOTTE GUEST. 3 vols.
 Fisher Unwin.
 The Boy's Mabinogion, edited by SIDNEY LANIER. Sampson Low,
 Marston.
 (A selection from Lady C. Guest's translation Note stories of
 Peredur and Geraint.)

Morte d'Arthur. MALORY.

Stories of King Arthur and his Knights: retold from Malory by U. W. CULTER. "Told through the Ages" Series. Harrap.

The Idylls of the King. TENNYSON.

(In reading the Mabinogion story in class, passages from Tennyson and Malory should be applied as illustrations of story development by the teacher.)

Stories from the Faerie Queen. MARY MACLEOD. Gardner, Darton & Co.

(These stories might in the same way be illustrated by passages read from the original by Spenser. This is a beautiful edition of these stories, suitable for a gift book, with good pictures. There is also a smaller book.)

Tales from Spenser. S. H. MACLEHOSE. Macmillan. 1s. 3d.

(The stories from the *Faerie Queen* are not, of course, ancient British stories at all. They are set down here because they seem on the whole to have more affinity with the British tradition than with any other.)

2. *The Irish Tales*

Cuchulain, the Hound of Ulster. E. HULL. Harrap.

(A beautiful book with pictures. There is a smaller volume with the same title in the "Told through the Ages" Series. Harrap.)

The High Deeds of Finn. T. W. ROLLESTON. Harrap.

A companion volume to Miss Hull's Cuchulain. The small book in this case is

Finn and his Companions. STANDISH O'GRADY. Fisher Unwin.

Celtic Romances. P. W. JOYCE. Kegan Paul.

Myths and Legends of the Celtic Race. T. W. ROLLESTON. Harrap.

The Bardic History of Ireland. STANDISH O'GRADY. Sampson Low.

Miss Eleanor Hull's Text-book of Irish Literature, in two volumes, published by Gill & Son, may be taken as a reliable guide to early Irish story in general, whether of the Pagan heroes or the Christian saints.

For the literary scholar's studies in legend and folklore the volumes published in the Grimm Library (D. Nutt) should be consulted.

3. *The Norse Tales*

The Wagner Story-book. W. H. FROST.

Legends of the Wagner Drama. J. S. WESTON.

Asgard and the Gods. MACDOWALL and ANSON. Sonnenschein.

Heroes of Asgard. A. and E. KEARY. Macmillan.¹

Stories from the Eddas and the Sagas. WILMOT-BUXTON. Harrap.

Told by the Northmen. WILMOT-BUXTON. "Told through the Ages" Series. Harrap.

These last three books are suitable for quite young children, and can be used as reading books in any class, the members of which can read fluently. Their use should be supplemented as far as possible by the teacher's knowledge of some of the originals in such translations as are available, *e.g.*—

The Story of the Volsungs and the Niblungs,² translated by MAGNUSSON and MORRIS. F. S. Ellis, King Street, Covent Garden.

4. *The Classical Tales*

In the series entitled "Told through the Ages" there are several volumes in which classical tales are retold. In selecting from them it is well, so far as secondary schools are concerned, to beware of using up beforehand the story interest for such masterpieces as the Iliad, the Odyssey and the Greek Tragedies, which the young students are likely to have a chance of reading, whether in translation or the original, later on. The translation of Homer's masterpieces can be read quite young. The senior students can read the Greek Tragedies, and should do so, if possible, in Professor Jebb's and Mr. Gilbert Murray's delightful translations. There are many little people, however, who will need the little books which retell the stories to them.

or	{	Stories from Homer. CHURCH.	} "Told through the Ages." Harrap.
		Stories from Virgil. CHURCH.	
		Stories from Livy. CHURCH.	
		Stories from the Odyssey. HAVELL.	
		Stories from the Iliad. HAVELL.	
		Stories from the Aeneid. HAVELL.	
	}	Stories from Greek Tragedy. HAVELL.	

The Heroes. KINGSLEY.

Tanglewood Tales. N. HAWTHORNE.

Lays of Ancient Rome. MACAULAY.

¹ The Introduction to this book gives an interesting account of the Norse mythology.

² This is a book all students of life and literature should know. The subject is "The Great Story of the North," and the translation was a labour of love to two men of whom one was the great Icelandic scholar of his day, and the other was William Morris the poet.

- The Iliad of Homer. LANG, LEAF and MYERS. Globe Edition. Macmillan.
- The Odyssey of Homer. BUTCHER and LANG. Macmillan.
- Greek Plays, translated into rhyming verse. GILBERT MURRAY. George Allen & Sons.
- The Tragedies of Sophocles. R. C. JEBB. Cambridge University Press.

5. *The Lives of the Saints*

- The Saints Series, edited by H. JOLY. R. & T. Washbourne, London, Manchester, Birmingham, Glasgow.
- The following are already published :—
- The Psychology of the Saints. H. JOLY.
- St. Augustine. HATZFELD.
- St. Vincent de Paul. PRINCE EMMANUEL DE BROGLIE.
- St. Clotilda. KURTH.
- St. Ignatius of Loyola. H. JOLY.
- St. Louis. LEPET.
- St. Ambrose. DUC DE BROGLIE.
- St. Francis of Sales. DE MARGERIE.
- St. Nicholas. ROY.
- Joan of Arc. JULLEVILLE.
- St. Dominic. GUIRAUD.
- St. Chrysostom. PUECH.
- St. Antony of Padua. LEPITRE.
- St. Teresa. H. JOLY.
- St. Patrick.¹ RIGUET.
- Martyrs and Saints of the First Twelve Centuries. MRS. CHARLES. S.P.C.K.
- Dictionary of Christian Biography.
- Ireland and the Christian Church. STOKES. S.P.C.K.
- Christian Ireland. ELEANOR HULL. D. Nutt.
- A Child's Book of Saints. W. CANTON. Everyman's Library. Dent.
- (A charming book of mingled fact and fiction. The stories are told just as they should be for children.)
- The Little Flowers and the Life of St. Francis, with the Mirror of Perfection. Everyman's Library. Dent.
- Francis: the Little Poor Man of Assisi. JAMES ADDERLEY. Arnold.
- Monsieur Vincent: A Short Life of St. Vincent de Paul. JAMES ADDERLEY. Arnold.

¹ There are also two elaborate works on St. Patrick by Prof. J. B. Bury and the Most Reverend John Healy respectively, both published in 1905.

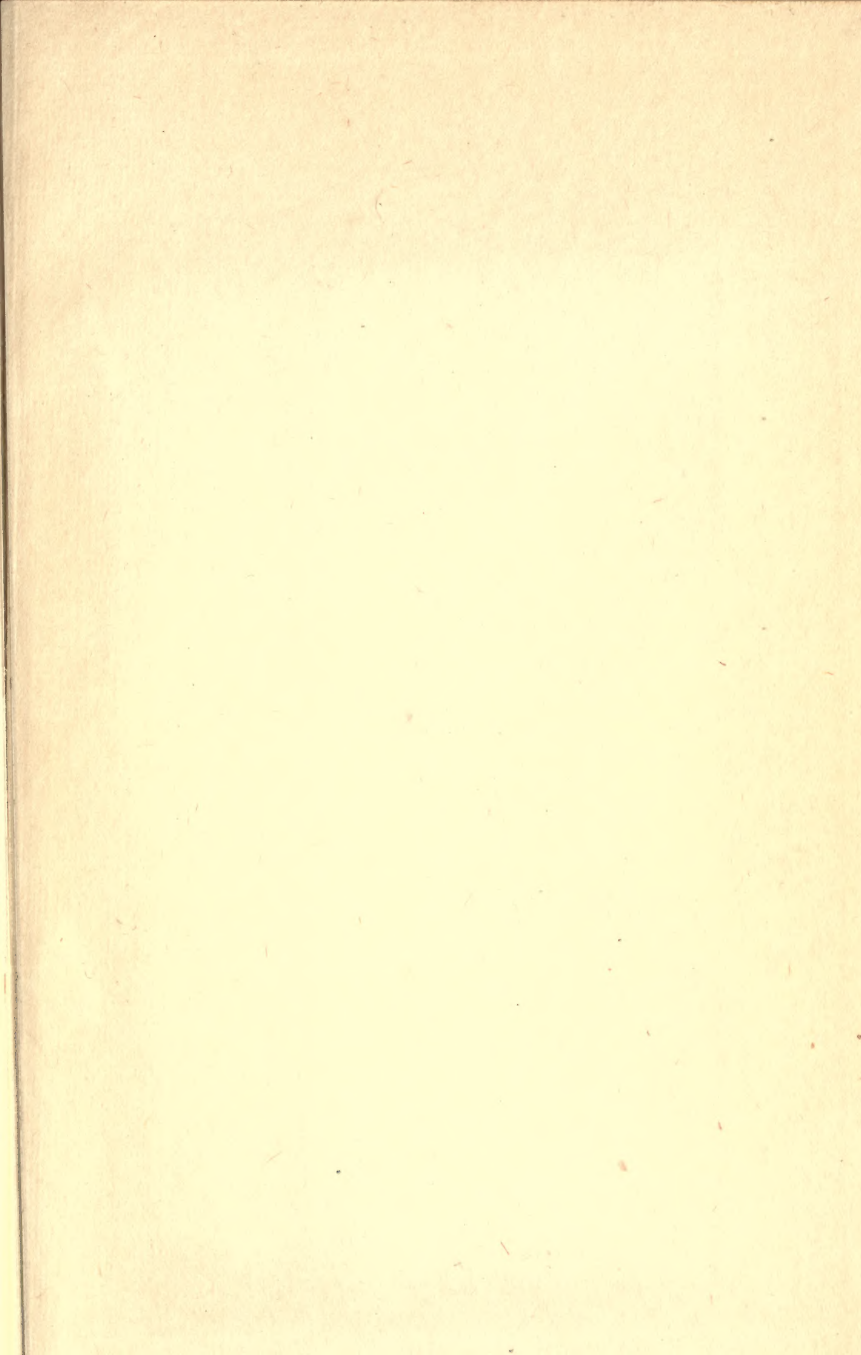
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